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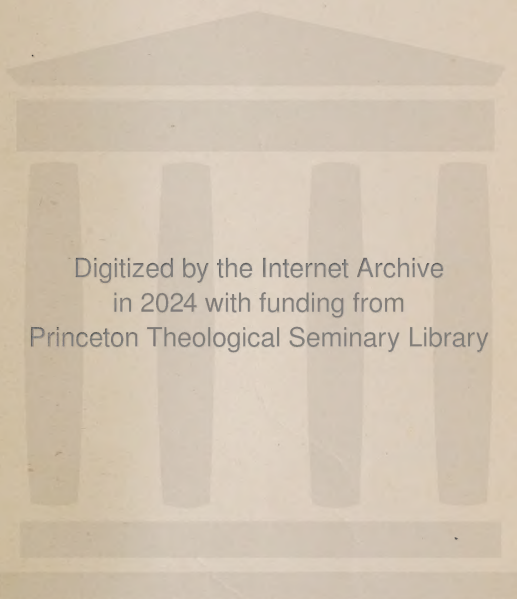
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# THEOLOGY CONDENSED;

DESIGNED FOR ADVANCED CLASSES AS A

## SABBATH-SCHOOL TEXT-BOOK,

AND FOR

PRIVATE INSTRUCTION.

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✓ BY  
T. C. BLAKE, D.D.

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*"Therefore let thy words be few."*—ECCL. v. 2.

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NASHVILLE, TENN.:  
CUMBERLAND PRESBYTERIAN PUBLISHING HOUSE.

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TO  
MR. JOSEPH W. ALLEN,  
OF  
NASHVILLE, TENNESSEE,

WHO, FOR MANY YEARS, HAS BEEN A STRONG  
PERSONAL FRIEND, AND WHO, FOR A HALF-  
CENTURY, HAS SHOWN HIS DEVOTION TO THE  
CUMBERLAND PRESBYTERIAN CHURCH, NOT ONLY  
BY AN INTELLIGENT ADHERENCE TO ITS DIS-  
TINCTIVE DOCTRINES, AND BY AN UNSULLIED  
CHRISTIAN LIFE, BUT LIKEWISE BY HAVING  
BEEN ONE OF ITS MOST LIBERAL BENEFACTORS,  
THIS LITTLE VOLUME, WITHOUT HIS KNOWL-  
EDGE OR CONSENT, IS MOST AFFECTIONATELY  
DEDICATED BY

THE AUTHOR.



## PREFACE.

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FOR many years the author has seen, as he thought, the necessity for a plain and concise treatise on the subject of Theology. The *people* will neither buy nor read costly and elaborate books. All the denominations of Christendom have their respective theological works; but, as a general thing, they are too voluminous and too intricate for the masses. As a natural consequence, therefore, the *membership* know nothing scarcely of the most vital of all sciences—the science of God. It is true, they have some idea of the “general outline” of this deeply interesting subject, but so far as the *system* is concerned, which makes the science “a grand harmonious whole,” they know but little. There is a reason, and a good one, too, for this lack of information: *books adapted to the wants of the peop’le have not been prepared, nor have the proper steps been taken to indoctrinate the membership.*

Theology should be taught just as we teach any other science, viz., with *graded* text-books—books adapted to the advancement and capabilities of the student. No secular teacher would put Newton’s *Principia* into the hands of a beginner in mathematics, nor would he use the most advanced book of any other science in imparting the elementary principles of that science. Indeed, were he to do so, he would not only demonstrate his

utter unfitness for the position of instructor, but he would dishearten and disgust his pupil. The same common-sense principle must be observed in teaching theology, if we would be successful.

With this thought prominent in his mind, the author has done his utmost to adapt this work to the wants of the *membership* of the Cumberland Presbyterian Church. He has done so, too, with the firm conviction that they will not only read it and study it, but will profit by it. No Church on earth has, as he believes, a system of doctrines which can be so completely harmonized with the Bible; and he speaks the candid sentiments of his heart when he affirms that the doctrines of the Cumberland Presbyterian Church are, in his opinion, the great cardinal truths of the Bible classified—are simply the doctrines of that unerring Standard formulated. If this be true (and the pulpits of orthodox Christendom confirm the assertion by their teaching), then why should we not be eager to have our people study theology? By encouraging them to do so, we have everything to gain and nothing to lose.

As is stated on the title-page, this little work is “designed for advanced classes as a Sabbath-school text-book, and for private instruction.” No Cumberland Presbyterian who loves the Church, and who believes its doctrines, can object to introducing a book which formulates the truths of the Bible in accordance with those doctrines. If so, then he differs very widely from his co-religionists, for they unhesitatingly do that thing in their Sabbath-schools, and no one, who has proper conception of ecclesiastical fidelity and denominational efficiency, can censure them for so doing. Besides, is it any more objectionable to teach our distinctive doctrines in our Sabbath-schools than from our pulpits? Some, perhaps, are ready to say that the Bible *alone* should be studied in our Sabbath-schools. But are we



not studying the Bible when we are studying theology? If we are not, then we are not studying Nature when we are studying Natural Philosophy, Botany, Astronomy, etc. The fact is, the only way to study Nature is to classify its truths under their appropriate heads; and the same is true in reference to the Bible. This classification, too, is just as essential to the proper understanding of the Bible as is the classification of physical truths to the clear comprehension of the book of Nature.

The plan insisted upon of introducing this primary text-book on theology into our Sabbath-schools is not only a practical one, but it is obliged to lead to the most happy results. It would furnish our own schools with a competent corps of teachers. Other denominations are making provision for Normal Classes. Do *we* not need them? Nay, must we not *have* them, if we would maintain our ecclesiastical position? Who can estimate the influence of such a class—a class that can not only defend the Bible, but can show that when its truths are properly formulated, they simply establish Cumberland Presbyterianism? What a strong body-guard would that class be for the minister in his work? There is not, perhaps, a Sabbath-school in the Cumberland Presbyterian Church in which there could not be organized a class from six to one dozen, or even more, who would study this book with interest and profit. There is not a thing in it which they ought not to know, and which they cannot know.

But while it can, in the opinion of the author, be made the means of accomplishing great good in our Sabbath-schools, it is also believed that it can be made equally profitable in other ways. The minister will find it a great convenience, for it will enable him to refresh his mind, with a small amount of reading, on all the leading doctrines of our holy religion. And as he never

knows when he may be called upon to preach upon a special subject, it certainly will be worth something to him to have all those subjects in a condensed form, and in a small volume, which he can take with him wherever he may go. As a primary text-book upon theology, it will be, it occurs to the author, the very work to place in the hands of probationers for the ministry. The questions, too, which are already prepared, will enable a committee on theology, in the Presbytery, to accomplish more in one hour than could be done in six by the ordinary method. Furthermore, it can be made very useful and profitable in the family. Every household, whether Christian or not, needs such a book; for parents owe it to themselves and to their children to have in their own houses such helps as will enable them and their offspring to form correct conceptions of God and of the plan of salvation which he has revealed.

In preparing this little book, the author has diligently consulted the most approved authorities, and has often freely appropriated not only their thoughts, but their language. As to his success in the undertaking, his friends and brethren must be the judges; but of one thing he is confident: it is a move in the right direction. And if this shall be deemed a failure, there is consolation in the thought that this effort may stimulate a more vigorous intellect and an abler pen to *do* successfully what the author has *attempted* to accomplish. There is certainly a place in the Cumberland Presbyterian Church for such a work as the author has *endeavored* to write—a place in the library of every preacher and of every layman; but as to whether or not *this* is the book that is to supply that *deeply-felt* want, others will claim and justly so, the privilege of deciding.

T. C. BLAKE.

NASHVILLE, TENN.

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# THEOLOGY CONDENSED.

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## CHAPTER I.

### THE EXISTENCE OF GOD.

All religions, whether true or false, are based upon the idea of the existence of a Supreme Being. For, although "*man is a religious animal*," as a great writer has truly said, yet he will not worship a being or thing unless he *believes* that the object worshiped is superior to himself.

The Bible nowhere enters into a regular, formal argument to prove the existence of God. On the contrary, it *assumes* his existence as a truth known and admitted by all. (See Gen. i. 1).

Arguments in favor of the *being* of God may, however, be derived from the following sources, *independent* of the Bible :

(1) *From the works of nature.*

Before entering upon the argument, a preliminary remark or two will be in place

Every effect must have a cause, and a cause adequate to the effect. This is an axiomatic truth—a truth so plain that it does not admit of proof. For illustration, a watch is an *effect*, is produced by some one, and the person who made it is a *cause*. If it were said that that beautiful, delicate piece of machinery was made by an infant, we would at once contradict the statement, on the ground that the alleged cause (the infant) is not adequate to the effect (the watch). Let it be remembered, too, that all correct reasoning *begins* or *ends* in self-evident or admitted truths. But to the argument.

(1) *From the works of nature.*

We exist, and the objects around us exist. We *know* that this is true. But, as we shall see before the argument closes, if there had ever been a time, in all the past, when nothing (no being or thing) existed, there could not possibly be anything in existence now.

The visible universe (all things which we behold, embracing ourselves too) is constantly changing, and is, therefore, not eternal: for that which is eternal is self-existent, and that which is self-existent admits of no change in kind or degree. All things, then, which we behold, *began* to exist. If this be true (and no one can doubt the force or the correctness

of the reasoning), then these things must have had a beginning in one of three ways: (a) they either created themselves, (b) came into existence by chance, or (c) were created by some other being. One of the foregoing propositions *must* be true, and we will now take them up, one by one, and see which it is.

(a) Did they create themselves?

We answer, impossible—*utterly impossible*. Self-creation is a palpable contradiction, for it supposes that a being or thing can act before it exists, or that an *effect* is the *cause* of itself.

(b) Did they come into existence by chance?

Creation by chance is perfectly absurd, for to say that a thing is produced, and yet that there is no cause of its production, is to say that something is effected when it is effected by nothing, that is, not effected at all.

(c) Were they created by some other being?

We answer, most assuredly, *yes*. Just as certainly as they exist (and we *know* they do), just so surely were they created by some other being. The question then is, *Who created them?* We proceed to answer, and in doing so, we find that the being who created them must possess the following characteristics or attributes :

*First*. He must be *eternal*; in other words, there never was a period when he did not ex

ist. If there had been such a period, he could not exist now, for he could not create himself, nor could he come into existence by chance, nor could any other being have created him, for there was no other being in the vast universe to create him. The conclusion, then, is inevitable, that he was and is *self-existent*, and consequently *eternal*.

*Second.* He must be *all-powerful*; in other words, there must be no *limit* to his power.

Look at the vast universe. Behold those mighty orbs which roll in solemn, silent grandeur. See this earth, too, with its continents and oceans; its mountains and its rivers; its fruitful fields and its teeming millions! What being, save one of infinite power, could create them?—could bring into *existence* these things?—create them out of nothing? Why, all the men on earth that ever have lived, or that ever will live, cannot create a grain of sand! If, then, all these *finite* powers combined cannot create an atom, must it not take an infinite power to create worlds and systems of worlds, and people them with living beings? Surely it is not necessary to pursue the argument further. We then see that the being who created all these things must be *all-powerful*.



*Third.* He must be *all-wise*; that is, infinite in wisdom.

We have only to open our eyes to see the harmony, order, beauty, and perfection of all the vast domain of creation. Behold the complete adaptation of all things to each other; the harmonious revolution of the mighty spheres; the skill and wisdom displayed in the constitutions of all organized beings; consider the mechanism of the human frame; think of the mysterious union between body and mind;—yea, everything, from the sprig of grass to the tall cedar; from the insect of an hour to the leviathan of the mighty deep. The wisest men make mistakes every day and every hour, in all their plans, but nowhere in the vast universe is there a single mistake. If so, neither the microscope, nor the telescope, nor the reasoning powers of man, nor the searching truths of mathematical science could ever point out the error. The conclusion, then, is inevitable, that the being who created these things is *all-wise*.

*Fourth.* He must be infinite in *goodness*.

To be convinced of this, we have only to look at the works of his hands. Every creature, and everything that he has made, is amply provided for. No parent on earth ever made such bountiful provision for his house

hold, in every respect, as the Being who created the universe has made for every object that he has brought into existence—for the vegetable kingdom, for the animal kingdom, and *especially* for the human race. Then is he not infinite in *goodness*?

*Fifth.* He must be *unchangeable*.

We have seen that he is infinite in wisdom; he must, therefore, be unchangeable. He has never made a mistake, consequently he has never had to correct an error. The laws enstamped upon everything when it was created, are still the same. The planets make their twofold revolutions now in precisely the same time they did when “the morning stars sang together.” The acorn still produces the oak; heat expands and cold contracts all substances. In a word, we can to-day calculate with the same unerring certainty in reference to the laws of nature that the first-born son of earth could in the morning of creation. How different is it with the works of men! Nothing which they do is perfect—does not even satisfy themselves. Then may we not conclude that he who made all these things is *unchangeable*?

By the same process of reasoning, we could prove that he is infinite in *holiness*, *justice*, and *truth*. But enough has been proved to

enable us to answer the question, *Who made the universe?* It was a being, *self-existent, all-powerful, all-wise, all-good, and unchangeable.* This being we call God—the God of nature, the God of the Bible, the Christian's God, *the God of the universe.*

(2) *From the belief of all nations.*

All nations, heathens, Jews, Mohammedans, and Christians, agree that there is a great First Cause, who created, preserves, and governs all things. It is a fact which cannot be successfully controverted, that there is no age so distant, no country so remote, no people so barbarous, but gives unmistakable testimony in reference to this point. How, it may be asked, did this knowledge originate? Nations, wholly different in manners and customs—nations separated by mountains and oceans, by burning sands and drifting snows, all give their testimony in regard to the existence of a great superintending power.

But whence came this idea? How did it originate? and how did it become so general—yea, so *universal*? These are interesting questions, and it is difficult to answer them to the satisfaction of all. It may be a principle inwrought in the human mind by the Creator, or a feeling of inability in the heart of man

to provide for his own wants, spiritual and temporal, or the effect of tradition, descending from the first worshipers, through all the tribes of the human family, or it may be all these combined: still the fact is the same—all nations now believe, and have ever believed, in a great First Cause. This is a strong, yea, an unanswerable argument in favor of the existence of God.

To the foregoing argument, however, two objections have been urged.

*First.* It is said that some errors have, in former ages, been universally received, such, for instance, as the belief of a literal rising and setting of the sun. But the cases are not analogous. The error referred to, though it prevailed for many centuries, at last vanished before the light of science; whereas, the Divine existence, instead of being impaired, is strengthened by the march of improvement, and is more easily proved now than it was in centuries past.

*Second.* It is argued that many of the nations believe in a vast number of gods, instead of embracing the idea of only one God, and that many of the divinities of heathen countries are of the most corrupt, profligate character. To which it may be answered that, though they had many gods, yet *one* of them was

considered superior to all others—yea, the *creator* of the others. Again, to plead the errors of Paganism in this particular, is as unreasonable as to deny the existence of a true coin from the fact that it had been extensively counterfeited. The number of counterfeits would only be proof that a genuine coin existed, otherwise it could not be counterfeited. The number of false gods among the heathen presents a strong argument in favor of the existence of the true God, otherwise, how can we account for the general prevalence of idolatry?

We, therefore, see that the objections, when examined, amount to nothing, and that the universal consent of mankind to the existence of God, is a strong argument in support of the doctrine.

(3) *From the absurdity of supposing that there is no God.*

Atheism, in its primary sense, surpasses every heresy in the world, for it professes to acknowledge no religion, true or false. It asserts that the world came into existence by chance, or is eternal; that the soul is mortal; that the Bible is a forgery; that Christianity is an imposture; that the worship of God is a superstition; that hell is a fable; that heaven

is a dream; that our life is without a providence; and that our death is without hope!

Who *can* believe such absurdities? All nature, *within* us and *without* us, so clearly points out, and so loudly proclaims a Creator, that whoever hears not its voice and sees not its proofs, may well be thought willfully deaf, and obstinately blind. If every effect must have a cause, what shall we say of that manifold combination of effects, that series of operations, that system of wonders, which fill the universe? The meanest insect we behold, the most worthless weed we tread upon, is enough to confound Atheism, and baffle all its pretensions. How *could* such wonderful order, as we everywhere behold, spring out of confusion? As well, yea better, expect that an earthquake might happen to build towns and cities, or that the materials carried down by a flood might fit themselves into a grand fleet of ships. What are towns and cities—yea, *all* the works of man—in comparison with the vast universe?

The following, in brief, are a few of the objections to Atheism:

*First.* It requires us to believe an absurdity—says that the universe is either eternal or the result of chance.

Now, in a previous argument, we have



proved both of these assertions not only false, but absurd.

*Second.* It requires us to assert that which we never can know—that there is no God.

Before we can intelligently make such a declaration, we must be acquainted with every agent in the vast universe. If not, how do we know but the agent which we do not know is God? Who, then, but an *infinite* being could make such an assertion, even if it were true?

*Third.* It requires us to believe a doctrine that will degrade us in the eyes of our fellow-men.

No court of justice will receive a man's oath who disbelieves in the existence of a God. This, then, would place us in the same category with the most base and the most corrupt of the very worst form of society; yea, with incarnate demons. Who wishes thus to degrade himself?

*Fourth.* It asks us to embrace a system that would destroy society—yea, every form of human government.

Fortunately, or unfortunately for the world, France tried the experiment. That nation once proclaimed that there is no God, and that death is an eternal sleep. What was the effect? Ah, go and read the history of that

transaction—the bloody tragedy of Robespierre and his associates in crime. It is true they tied the Bible to the tail of an ass and dragged it through the streets of Paris. It is also true that all restraint was removed, but in a short time that beautiful city was drenched in blood, and such a scene was witnessed as was never beheld before, perhaps, in the history of the world. Who, then, wants such a system? Who will fall down before such a Moloch and worship? Better worship the storm whose lurid lightnings rip the clouds, and whose awful thunders shake the world. Better worship the simoom, whose scorching breath blights everything upon which it blows. Better worship the volcano, whose burning lava destroys city and plain. Yea, better worship the awful cobra, who raises his hooded crest, strikes the fatal blow, and the victim falls dead by its side.

Then what a system! A system which can see harmony without a purpose, laws without an author, works without a maker, and order without a design! It is true, when the atheist is called upon to account for the origin of all things, he talks glibly of "*protoplasms*," of "*evolution*," and of an "*endless series*." But who made the protoplasm? As

we have proved in another place, it is not eternal, nor did it create itself, nor could it be produced by chance. Then it had a creator.

The theory of evolution is just as absurd, for if men and animals are a development from something else, who made that "something else"? It, too, had a creator—must have had one for the reasons already assigned. Besides, *evolution* necessarily implies an *evolver*.

An *endless series*, or an indefinite succession of dependent causes, is, if possible, still more absurd. It is only an attempt to remove the *first cause* out of sight. For instance, we derived our existence from others. Our parents must say the same, and though we may carry it back as many generations as we choose, the last must say the same as the first. In this process we must arrive at a great first cause. Suppose, further, a chain was seen hanging from the heavens, and extended beyond our sight, would it be satisfactory to say that the first link of this chain hung on the second, the second on the third, and so on *ad infinitum*? Would we not, *must* we not, ask what supports the whole? A chain of fifty links would require a certain power to sustain it, a chain of a hundred links double that power, and an infinite chain an infinite

power. In a word, if the parts, taken separately, cannot support themselves, the whole, which is only the parts taken collectively, cannot support itself. The longer we make the chain, too, the greater must be the power by which it is upheld. An infinite chain will require an infinite power—a power not *in* the chain, but *out* of it. It is exactly the same with the several generations or links of the human race. They *must* be traced to a great first cause *out of themselves*. And the only first cause to which they can be traced is God.

Thus, by a brief method, and independent of the Bible, we have proved the existence of God—have shown that no other supposition can for a moment stand the test of solid argument. To one who admits that the Bible is true, there are additional arguments in favor of the existence of a great First Cause, for the Bible asserts that there is a God, though it does not enter into a formal argument to prove the fact. The Bible itself, too, is proof positive of the same truth; for in no other rational way can we account for the existence of a book that has, for so many centuries, withstood the onslaught of the devil and his emissaries. In connection with the existence of the Bible, and pointing to

the same fact, we might mention the prophecies, miracles, etc., as proof of the existence of that same great First Cause, for these prophecies could not have been made, nor the miracles have been wrought, if there were no God.

Who, then, can doubt the existence of God?

Oh! lives there, heaven, beneath thy dread expanse,  
One hopeless, dark idolater of chance?

Yes, there is one, and the grand old bard of Israel tells us who that character is: "*The fool hath said in his heart, There is no God.*"

## QUESTIONS ON CHAPTER I.

---

QUESTION 1. Upon what idea are all religions based?

2. What must man believe before he will worship any being?

3. Does the Bible propose to prove that there is a God?

4. Name the first general argument that can be adduced to prove the existence of God independent of the Bible.

5. Must every effect have a cause?

6. Illustrate this point.

7. With what does all correct reasoning begin or end?

8. Repeat the first general argument.

9. Do we know that we exist? How?

10. Suppose there had been a time when nothing existed?

11. Why do you think that all things which we see *began* to exist?

12. Name the three ways in one of which these things began to exist. (a) Why could they not create themselves? (b) Why do they not exist by chance? (c) How, then, were they brought into existence?

13. Show why the Being who created all things is *eternal*.

14. Why *all-powerful*?

15. Why *all-wise*?

16. Why *all-good*?

17. Why *unchangeable*?

18. Who, then, made the universe?

19. Give the attributes which we have discovered.
20. What is the second general argument for the existence of God?
21. Who have believed this?
22. Is it general? The inference?
23. Give the first objection to this argument. How do you meet this?
24. Give the second objection. How do you answer this?
25. Give the third general argument for the existence of God.
26. What are the assertions of Atheism?
27. What is the first absurdity it demands?
28. What the second?
29. What the third?
30. What the fourth? Illustrate.
31. What of *protoplasm*?
32. What of an *endless series*?
33. The argument from a chain?
34. How do you apply the argument?
35. Who, then, says there is no God?



## CHAPTER II.

### THE SACRED SCRIPTURES.

Is the book which we call the Bible true? This is a question of vast moment, and it is one, too, which deeply concerns the human race.

Before entering directly upon the argument in favor of the authenticity of the Scriptures, attention is called to the three following propositions:

*First.* A supernatural revelation is *possible*.

God has revealed himself to us in the works of nature, but there are many questions concerning our present and eternal interests, which that revelation does not, and cannot, answer—questions concerning the soul's immortality, how we became sinners, whether or not there is a remedy for sin, etc. Is it not possible, then, that God, as our tender, loving Father, would be inclined to relieve our minds on these vital points? To deny this is, at once, to limit the goodness and wisdom of God.

*Second.* The kind of revelation of which

we are speaking is not only possible, but *desirable*.

Some of the wisest philosophers, as Socrates and others, have expressed their hopes of such a revelation. *Truth* is what the soul thirsts for—not *speculation* nor *conjecture*. Reason, like the eye, has its limits, and it is just as absurd for the former to attempt to grapple with subjects beyond its power, as it is for the latter to try to gain a knowledge of objects beyond the ken of vision. Without such assistance, then, as revelation affords, even the most gigantic intellect will be in doubt, if not in despair, in regard to matters of the greatest moment. Then, is it not *desirable*?

*Third.* A revelation is not only possible and desirable, but it is *necessary*.

The latter assertion is manifest from the following considerations:

(a) Human *opinions* are not a sufficient guide in judging of human conduct; for they are often, in this particular, various, changeable, and even contradictory.

(b) Human *reason* is not sufficient; for among those who claim to be guided by it, some worship the true God, some his works, some the works of their own hands, and some no God at all, though all have the same book of nature, and all have the power of reason

(c) The whole character of God cannot be fully disclosed through the material world any more than that of a mechanic can be clearly revealed by the machine which he has made.

(d) The moral condition of the ancient heathen is proof positive of the necessity of a revelation.

Heathen writers themselves admit that infanticide, theft, and crimes too shocking to be even named, were not only permitted, but even encouraged. Socrates, Plato, Seneca, Cicero, etc., the wisest and best of the heathen race, were addicted to crimes which are revolting to common decency.

The same is true of the *modern* heathen.

The Hindoos acknowledge one Supreme Being, but they never worship him. Their religious books encourage self-murder, human sacrifices, and the burning of widows upon the graves of their husbands.

The Chinese burn gold-paper before their idols, supposing that it will become money in another world, and help the departed spirits to pay their way to heaven.

The inhabitants of Bengal, while they have one Supreme Deity, yet have three hundred and thirty millions of other gods. They be-

lieve that when a man dies he will rise again in the form of a cat, dog, worm, etc.

The Thugs of India waylay and murder strangers as acts of religious duty. Their wickedness surpasses description. Their females are despised as soon as they are born, and among some of the tribes are immediately put to death.

The New Zealanders glory in war. They kill and eat their prisoners, and consider the Supreme Being as a great, invisible man-eater.

Now, it is the Bible alone which makes us differ from all these nations. Without it we would be like them—ignorant, superstitious, and cruel.

Then, with the foregoing facts before us, may we not conclude that a revelation is *possible, desirable, and necessary?* But the great question which so deeply concerns us is, “*Is the book which we call the Bible that revelation?*”

The word *Bible*, derived from the Greek word *Bib-los*, means *book—the book*, by way of eminence. The contents of the Bible are called the Scriptures of the Old and New Testaments. The term Scriptures means *writings—the writings*.

The sacred writings which were penned

before the coming of Christ, are called the Old Testament; those which were afterwards penned, by the apostles and evangelists, are called the New Testament. The word *testament* means a *covenant*, both in the Hebrew and Greek languages.

In the Old Testament there are *thirty-nine* books, as follows:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

In the New Testament there are *twenty-seven*, and the following is the list:

Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

As will be seen, the books commonly called the *Apocrypha*, sometimes appended to the Old Testament, are not included, for the simple reason that they do not belong to the *Sacred Canon*. That they do not belong to

the Sacred Scriptures is evident, for the following reasons:

(a) The authors of them do not claim to be inspired.

(b) They neither agree with themselves nor with the Holy Scriptures.

(c) The Jews never acknowledged them to be of Divine authority, as they were written *after* the days of Malachi, with whom the spirit of prophecy ceased, as they universally believed.

(d) They are never quoted by Christ and his apostles.

(e) They were never received in the first ages of the Christian Church as Canonical Scripture.

The proof or evidence that the Bible is a divinely-inspired book, may be divided into three kinds or classes, *internal*, *external*, and *experimental*.

(1) *Internal evidence.*

Of this evidence we cannot give a better summary than the following:

(a) The excellence of the matter contained in the sacred volume.

This may well claim our attention, for no other book in the world, nor all other books combined, can be compared with the Bible. It is in this alone that we are fully taught

the nature of God, our duty to him, the way of salvation, etc. It gives us the only rational account of the creation of the world, of the original formation and state of man, of the introduction of moral evil into the world, of the general deluge, and of the early history of mankind. The truth is, in comparison with what the Scriptures teach on these subjects, all the writings of heathen philosophers, legislators, and sages, are *darkness* itself.

By whom, then, was this truly wonderful book written? The answer is at hand—it was written in a country scarcely thought worthy of notice by the great ancient heathen nations; written, too, by men whom these very nations despised as barbarians. A considerable part of it was written by *shepherds*, and *peasants*, and *fishermen*! Could such a book be produced by such men, and under such circumstances, unless God had revealed his mind and will to them, and taught them *how* and *what* to write? Impossible, *utterly impossible*! To believe that such a book could have been written without Divine aid, is equivalent to believing that an effect can exist without an adequate cause.

(b) The effects which the Bible has produced, prove that it is divine.



The religion of the Bible has converted Atheists, Deists, Pagans, philosophers, Jewish infidels, and Christian moralists. It has instructed the wise, raised up the bowed down, solaced the mournful, and reclaimed the multitude. It has done almost infinitely more in informing and enlightening mankind, in making them better in all respects, than all the writings of the heathen sages that have ever been given to the world. How has it accomplished these grand results? There is but one answer, it is "the power and the wisdom of God."

(c) The majesty of the style of the Bible is another evidence of its divine origin.

The *style* of the Scriptures surpasses that of all other writings. The language and doctrines respecting God and Christ, angels and men, time and eternity, which they contain, are such as none but God could impart and teach. The writings of Socrates and Plato, of Cicero and Seneca, the wisest of the ancients, are base and vulgar in comparison with the Bible. A distinguished writer, in comparing one of the most sublime passages of Homer with one of the Psalms of David, said that "the extract from Homer, in this comparison, appears as a mere Grub-street performance." Who gave these writers such

sublimity of style? There is only one way to account for it. These writers were raised above themselves by Divine inspiration—it was God speaking through them!

(d) The harmony or agreement of all the parts of the Bible, is another evidence of its divinity.

This harmony of the sacred writers, when properly viewed, is truly wonderful. These writers were of different ranks in life, and of different education, and they wrote at periods of time far distant from each other, and on subjects very dissimilar, but there is a perfect agreement in all their writings. God was *six days* in making the world, but in making the Bible it required *fifteen hundred years!* Yet all the sacred writings of this long period constitute one beautiful, harmonious whole, just as complete and as perfectly adapted to each other as are the works of creation. How can we explain this? There is one way only to solve the problem. God did all the thinking, and men wrote only what God commanded them to write.

(e) The full discovery which the Bible makes of the only way of man's salvation, affords strong evidence of its divine origin.

The insuperable difficulty among the best of the heathen philosophers and moralists,

was to collect any entirely satisfactory evidence of the immortality of the soul, and that God would both forgive and reward the penitent sinner. How can these things be certainly known without a revelation? That reason might throw some light on these subjects, and excite some hope in regard to them, we admit. On such momentous questions, however, the mind demands *certainly*, not *conjecture*; but this never could be obtained except by a revelation from God, the author of immortality and of salvation. Indeed, the plan of salvation never did enter, and never could have entered, the mind of any human being, if it had not been revealed. But in the Bible we have it. "Life and immortality are brought to light in the gospel;" and here, and only here, the only plan of redeeming mercy is clearly and gloriously exhibited.

(2) *External evidence.*

Of this kind of evidence the following is a brief summary:

(a) The writers of the Bible claim to speak by the authority of God.

Moses says that God spoke to him "face to face;" and Joshua declares that the Lord spoke to him. David said: "The spirit of the Lord spake by me, and his word was in my tongue." Paul says, "I neither received

it of man, neither was I taught it but by the revelation of Jesus Christ." Again he says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Surely, language could not be more explicit.

The writers of the Bible, then, claimed to be inspired. Now, the question is, were they men of truth? They certainly were, for they were willing to seal their testimony with their blood, and many of them did so. They were plain, honest men, and they could not have been deceived in regard to their statements. All the governments of the world were opposed to the religion which they taught, and, consequently, they could not even hope for honor or wealth. To suppose, then, that they were impostors, is to charge them with acting, not only without motive, but contrary to all the motives which influence men.

The writers were certainly either good men or bad men. If they were *good* men they would not tell willful falsehoods—would not say that God spake to them unless it was so. If they were *bad* men they would not spend their lives in writing a book which not only denounced, in the severest terms, all liars, but every other form of sin, as the Bible does.

The conclusion, then, is inevitable that these writings are true.

(b) All history, so far as it speaks upon the subject, declares that the Bible, ever since its existence, has been considered to be a revelation from God.

When we take a calm survey of the Sacred Scriptures, one of the first things demanding our attention is their remarkable *antiquity*. While the most ancient of Pagan records are soon lost in "darkness impenetrable," the Bible carries us back, without myth or fable, to the primal birth of our race. Of all the writings known to the world, the Sacred Scriptures are the most ancient, and they contain a record which is of the deepest interest to the human family. This antiquity, too, has been claimed for the Old Testament, not only by Christians from the earliest age of the Christian Church, but by the whole Jewish nation, from the commencement of all historic record. Nor has this ever been contested by the earliest Pagan writers, even when they were engaged in a direct crusade against this revelation. It is capable of absolute proof that Plato, and Pythagoras, and other Greek philosophers, copied from Moses. How, then, could records, older than any or all of the records of human genius,

originate at so early a period, or maintain the influence which they have so long wielded, unless they had been Divinely revealed?

(c) The wonderful preservation of the Scriptures is another argument in favor of their Divine origin.

The Jews, from the beginning, have preserved the Old Testament with the most vigilant care. One entire tribe—the tribe of Levi—was charged with the custody of the Book of the Law. Besides the copies in actual use in the synagogues, extra copies were carefully kept in the archives of the temple. The manuscripts were transcribed with great caution and exactness. The alteration of a letter would condemn a copy to the flames. The Jews even recorded the number of words and letters in each manuscript, and marked the middle letter as a safeguard against corruption.

But while good men have done all in their power to preserve the Scriptures, yet it is a fact which cannot be disputed, that the Bible is, of all books, most hated by wicked men. The emperors of Rome—the most powerful rulers in the world—tried, for three hundred years, to destroy the Scriptures. One of them, Diocletian, thought he had done so. He had murdered so many Christians, and

destroyed so many manuscripts, that he had a medal struck, bearing this motto: "*The Christian religion is destroyed, and the worship of the gods restored.*" Suppose that emperor could now return, and see the Bible going through all the nations of the world, and in their respective languages too, what would he think of that medal?

Though the Bible has been the object of hatred and opposition, and subjected to the fiercest assaults in every age, yet it stands as an imperishable superstructure. What can be found in all the world of earthly origin that has weathered so many storms, or passed through so many conflicts? What but the special providence of God can account for its preservation? The fact that the Bible now exists after the conflict of ages, is a strong argument in favor of its Divine origin.

(d) The miracles recorded in the Bible show that it is a revelation from God.

A miracle is defined to be "an effect contrary to the established constitution and course of things, or a deviation from the known laws of nature." Though many of the false religions which have been propagated in the world, have professed to have miracles connected with their pretensions, yet it is an undeniable fact that the religion of



the Bible is the only one, since the foundation of the world, whose adherents are willing to risk its claims upon miracles wrought in the presence of friends and enemies. Mohammed did not found his pretensions on miracles. He disclaimed this. It is true he professed to have Divine communications; but they were all in *secret*. His religion was propagated by the *sword*, not by *argument*.

Infidels have scoffed at the idea of miracles; and, in a separate chapter in this little book, their *arguments*, such as they are, will be examined. But let us ask a few plain, simple questions. Who established the laws of nature? Cannot the power that *established* them, *suspend* them at pleasure? Are the laws of nature greater than the power which brought them into existence? If so, then an *effect* can be greater than the *cause*, which is perfectly absurd. Why, then, may not God work miracles? No mortal can give a single reason why he should not. And that these miracles were wrought, is susceptible of positive proof, as we shall see in the proper place. They "were not done in a corner," but *publicly*, and sometimes before thousands of witnesses—*enemies* as well as *friends*—nor were they ever disputed by those among whom they were performed.

Inasmuch, then, as no one can suspend the laws of nature but God himself, and inasmuch as these laws were often suspended in working miracles to enforce the claims of the religion of the Bible, we at once see that they constitute an unanswerable argument in favor of the authenticity of the Scriptures.

(e) The prophecies and their fulfillment constitute another argument in favor of the truth of the Bible.

Prophecy is a miracle of knowledge—a declaration of something future—beyond the power of human sagacity to calculate. That prophecies were made, and that they have been literally fulfilled, no sane man can deny. For example, the prophecies in regard to Ham and his descendants—“a servant of servants;” in regard to Ishmael—“a wild man;” in regard to Nineveh, Tyre, Babylon, and Jerusalem—“shall be destroyed;” in regard to the Jews—“shall be led away captive into all nations;”—all of which prophecies have been literally fulfilled, as profane history testifies.

As this subject will likewise be discussed in a separate chapter in this work, the matter is at present dismissed, with the following remarks: Foreknowledge belongs to God alone. He, therefore, who foreknows and

foretells events, must be God, or some person whom he has inspired. Consequently, the prophecies mentioned in the Scriptures, some of them uttered and written thousands of years ago, which have been fulfilled, and are now fulfilling, with perfect exactness, are a main pillar in supporting their divinity, and do positively prove them to be a message from God to man.

(3) *Experimental evidence.*

Of all classes of evidence, *experimental* is the most convincing and the most satisfactory. What a man *sees* and *feels* he knows, nor can any process of argument convince him to the contrary.

Philosophy teaches us to judge of the *cause* by the *effect*; and it is the dictate of reason to judge of the *tree* by its *fruit*.

Let us apply these plain, common-sense principles to the Sacred Scriptures. They profess to accomplish, for all those who believe and obey them, what nothing of an earthly character can do. The religion which they reveal claims to be a remedy for that most inveterate of all diseases, called SIN. The Bible virtually says to all men, "Try the remedy for yourselves," and then it adds, with emphasis, "By their fruits ye shall know them."

The question, then, is, Has the Bible proved itself true by the influence it exerts?

(a) Let us see its effects upon nations.

When the island of Great Britain was first discovered it was inhabited by savages—by people so degraded that the discoverer said they could not be made profitable to his people as servants or slaves. In this sad and deplorable condition they remained, too, until the Bible was carried there by the missionary of the Cross. But, in a little while, comparatively, this island of savages was transformed into a nation of noble, Christian men. What did this work? There is but one answer—the Bible.

The same is true of the ancient inhabitants of the most powerful nations that exist at the present day. And to see the superiority of Christian over Pagan and Mohammedan countries, all that is necessary is to glance at the nations of the world. In Christian countries we find intelligence, refinement, civilization—in brief, everything that can ennoble or render a people prosperous and happy. In Pagan and Mohammedan countries we find the very reverse—barbarism, despotism, superstition, vileness, wretchedness, misery!

Now, what makes this difference? England's noble sovereign, Queen Victoria, solved the problem, when, in reply to an African ruler who asked the secret of England's greatness, she said, holding the Bible in her hand, "*Venerable sire, this is the secret of England's greatness.*" Then she added, "It is not her standing armies, not her manufactures, not her ships of commerce; but the religion of Jesus Christ."

(b) Let us now see its effects upon individuals.

The Bible claims that the doctrines which it teaches will make man better—a better citizen, a better neighbor, a better husband, a better father, yea, will regenerate his soul and make him "a new creature."

Are these claims well founded? Let us see. The fruits of the Spirit, according to the teachings of the Scriptures are, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The things which the Bible condemns are, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Now, let every candid man on earth look at these two classifications and say

which will make the best citizen—the best man? Why, a *child* could answer.

But the great question is, Does the Bible infuse those blessed graces, just enumerated, into the hearts and lives of its followers? The answer is at hand, *It does*. It has always done so; and we see examples of it every day now as we mix and mingle with society.

As to what it did in the early history of the Christian religion, read the letter of Pliny to the Emperor Trajan. The latter was a most cruel persecutor of Christians, and the former was, in some respects, one of his wicked instruments. We have space for only a part of the letter. But Pliny, in speaking of the Christians whom he, by order of Trajan, was murdering, says: “They were accustomed, on a stated day, to meet together before day, to sing a hymn to Christ in concert, and to bind themselves by a solemn oath not to commit any wickedness, but, on the contrary, to abstain from theft, robbery, and adultery; also, never to violate their promise nor deny a pledge committed to them.” What a compliment does this persecutor thus pay to the religion which he was assisting to destroy!

As to what this religion is doing now, all we have to do is to look about us. In our

own life-time, how many bad men has it changed? How many happy homes has it made? How many vices has it corrected? How many churches has it built? How many schools has it founded? How many good governments has it established? How many wholesome laws has it enacted? In short, what have we that is good which is not directly or indirectly the gift of the Bible?

Every Christian now living, or that ever has lived, is a standing monument of the truth of the Bible. What a wonderful array of testimony has the Church, in every age, set before the world! Multiplied thousands, under the most trying circumstances, have sealed the truth of their profession with their blood. A "noble army of martyrs" has shouted the praise of God even amid the flames! Now, we ask, Is the testimony of all these Christians of no avail?

Infidelity may rage, like an infuriated demon, over such testimony, but its rantings are "vanities and lies." True, it may know nothing of this self-witnessing evidence, but what does that amount to? Its testimony is negative, but a *million* of negatives cannot overturn *one* positive. The blind may say that the sun does not shine; but because he does not enjoy the light, is that any evidence



that the light does not exist? The testimony of an unbeliever is not *opposing* testimony; it is simply no testimony at all. It would be worse than childish for a jury to pronounce a man innocent of the crime for which he is arraigned, because ten men, or ten thousand men, may declare, under oath, that they *did not* see him commit the deed. The testimony of two credible witnesses to a fact, which they themselves had observed, would overturn the negatives of half the world. Negation, in the law of evidence, is nothing; it is simply opposing *nothing* to *something*!

Christians, then, are living, *positive* witnesses for God's truth; they *know* that the Bible is not of man, and they know this fact just as well as they know that water will slake thirst or that bread will satisfy hunger. *They have tested it.* The Bible to them is a book of *promises*, "exceeding great and precious promises." These promises bloom upon this Tree of Life like the blossoms of spring, nor do they deceive us when autumn comes, and the fruit is to be gathered.

Read, if you please, the long catalogue of good and great men and women who were made thus great by the Bible, and then contrast this list with that which infidelity has given to the world. The latter were bad.

men, bad citizens—bad anything! Blount committed suicide because he was not permitted to form an incestuous marriage; Tyndal was notoriously infamous; Voltaire was mean and detestable; Bolingbroke was a vicious man; Hume was an advocate of adultery and self-murder; Paine was the slave of low and degrading habits; and Rousseau was an abandoned sensualist. What a list!

Then, “judging the tree by its fruit,” who can doubt the truth of the Bible? Could man make a book that could exert such a hallowed influence upon the world?—a book that has never failed to elevate socially, morally, and intellectually, every nation that has received its light?—a book that can bless the living, console the bereaved, and comfort the dying?—a book superior to all other books combined? Never, no *never!* As well might we ask, Could *man* stretch forth the heavens as a curtain, fix the sun in its orbit, and sprinkle the sky with countless stars?

Then let us cling to the Bible as our light and salvation, as our only solid ground of comfort and hope, not only in this life, but in that which is to come, for truly can it be said: “Blessed is he that keepeth the sayings of the prophecy of this book.” The Psalmist simply uttered the experience of every devout

believer when he said: "Thy word is a lamp unto my feet, and a light unto my path. Thy testimonies are wonderful: therefore doth my soul keep them."

#### THE INSPIRATION OF THE SCRIPTURES.

Having proved that the Bible is a *divinely-inspired* book, it may not be out of place to say a few words upon the subject of *inspiration*.

In regard to the *manner* of Divine inspiration there are two opinions:

*First.* That the Spirit of God inspired the *thoughts*, but that the writers were left to the selection of their own *words*.

*Second.* That every *word* was suggested to them by the Spirit of God, and that the writers did nothing but *pen* the words which were suggested to them. This is called *verbal inspiration*.

Each theory has strong advocates, but the preponderance of authority is certainly in favor of the latter method—verbal inspiration.

It is a fact, which no one will call in question, that we think in words. Words are the vehicles of *thought* as well as of *communication*. It is as impossible to *think* without

words as it is to *speake* without words. This being true, how could God make a revelation to man without *words*? and if words were employed to convey the will or mind of God, the question arises, *Whose* words were thus employed? Most certainly these were God's, else they could not be a revelation from him. The *ideas* could not have been given without the *words*, because without them they could not have been conceived.

The following passages of Scripture, too, most certainly teach that the very words were inspired: "The Holy Ghost by the mouth of David *spake*." (Acts i. 16.) "Well *spake* the Holy Ghost by Esaias the prophet." (Acts xxviii. 25.) "Holy men of old *spake* as they were moved by the Holy Ghost." (2 Pet. i. 21.) "The Spirit speaketh *expressly*" [in express words]. (1 Tim. iv. 1.)

#### THE TRANSLATIONS OF THE SCRIPTURES.

The Old Testament was written in Hebrew; the New Testament in Greek. The former was translated into Greek, at Alexandria, nearly 300 years B. C. It is called the *Septuagint*, which means *seventy*, because it is supposed to be the work of seventy-two of the learned Jews, who are usually called the interpreters—seventy being a round number.

The first person who translated the Bible into English, was John Wickliff, who has been called the “morning star” of the Reformation. This translation was circulated in manuscript, as the art of printing was not invented until about fifty years afterward.

The first *printed* edition of the New Testament was published by William Tyndale, A. D. 1526, who was compelled to go to foreign lands to complete the work, and who at last died a martyr to the truth. There were several translations of the whole Bible made after this, but the one now in use, called “*King James’s Translation*,” was made in the reign of James I. It was commenced A. D. 1607, and it took *about* three years to complete it. The work of translation was committed to fifty-four of the most learned men of England. The number, however, was reduced, chiefly by death, to forty-seven. This number was formed into six divisions, to each of which a separate portion of Scripture was given, and every member of each division was to take the chapters appointed for the whole division. Then the whole division met, compared their work, agreed upon any differences which they found, and then passed their work on to other divisions to be further considered. In case they were not all agreed, the most

able men of each division. were chosen to decide. And lastly, the *whole* was revised by very learned men, chosen for that purpose. The result of such care and talent was, of course, a correct translation of the Word of God—the most correct translation, by far, ever made of any book up to that time.

The Scriptures, in Hebrew and Greek, are divided into paragraphs or sections, or else into lines as poetry. In the year A. D. 1551, however, a printer named Robert Stephens, broke up the New Testament into small portions or verses. In a short time the Old Testament was divided in the same way. The *italicized* words in our version are not found in the original text, but are needed in our language to make the meaning plain and complete.

## QUESTIONS ON CHAPTER II.

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QUESTION 1. Why is a revelation *possible*?

2. Why *desirable*?

3. Why *necessary*? (a) What of human opinions? (b) What of human reason? (c) Can the whole character of God be revealed through material things? (d) What of the condition of the *ancient* heathen? The *modern*?

4. What is the meaning of the word Bible?

5. What is the Old Testament?

6. What is the New Testament?

7. The meaning of the word Testament?

8. How many books in the Old Testament? Give the list in order.

9. How many books in the New Testament? Give the list in order.

10. What can you say of the Apocrypha? (a) Their authors? (b) Their agreement? (c) Opinion of the Jews? (d) Quoted by Christ and his apostles? (e) Were they received as canonical in the early days of the Christian Church?

11. Give the three classes of evidence upon which we rely to prove the Bible true.

12. What is the first? (a) What of the excellence of the matter? (b) Give some of the effects of the Bible. (c) What of the style? (d) The harmony of its parts? (e) What in regard to man's salvation?



13. What is the second general argument? (a) What do the writers claim? (b) What says all history? (c) What of their preservation? (d) What do miracles prove? (e) The prophecies?

14. What is the third general argument? (a) The effects of the Bible upon nations? Give instances. (b) Its effects upon individuals? Explain this in full. Give the substance of Pliny's letter. Show what the Bible has done. Show the fallacy of *negative* testimony. Give the testimony of Christians.

15. What of the moral character of noted infidels?

16. Give the two theories of *inspiration*.

17. Which do you adopt? Why?

18. Give scriptures to show that the *words* were inspired.

19. In what language was the Old Testament written?

20. The New Testament?

21. Tell what you know of the Septuagint. When was it made?

22. Who first translated the Bible into English?

23. Who published the first printed edition of the New Testament? When? What became of him?

24. Can you give a full history of "King James's translation?" When made?

25. What of its accuracy?

26. When was the New Testament divided into verses?

27. Who did it?

28. What of the italicized words in our version?

## CHAPTER III.

### THE ATTRIBUTES OF GOD.

HAVING proved that there is a God, and that the Bible is true, the next point of special interest is to learn something of the *attributes* of that great Being.

Though much can be learned from the light of nature in reference to the character of God, yet owing to the imbecility and imperfections of our reasoning powers, we need assistance from some other source, to give us *correct* views upon a matter so vital to our present and eternal interests. That assistance we have in the blessed Bible; and having found it to be a true and faithful witness, we can now use it as testimony in settling questions which are too profound for the human intellect.

The attributes of God are the several perfections of his nature by which he manifests himself to his intelligent creatures, and by which he is distinguished from them; or, to make the definition still more brief, they are the different parts of his character. They

are called *attributes* because God ascribes them to himself; and they are called *perfections* because they are the several representatives of that *one* Perfection.

These attributes are divided into two classes—*natural* and *moral*.

(1) *The natural attributes of God.*

Natural attributes are those qualities or perfections which do not necessarily involve moral character. They are self-existence, eternity, immutability, omnipresence, omniscience, omnipotence, and unity.

(a) Self-existence.

By the self-existence of God is meant that he has the cause of his existence within himself, and is not dependent for it upon any being or power without himself. In other words, there is no reason or ground of his existence out of himself. That he is self-existent is evident from the fact that he is the author of all created things, and that he himself could not be created by any other being, but must be uncaused and eternal; and from the fact that a first cause of all things could not be indebted for its existence to other things which did not yet exist.

But the Scriptures settle this question forever. (See Gen. i. 1; Ex. iii. 14; Acts xvii. 24–29.)

(b) Eternity.

By his eternity is meant existence without beginning or end. There never was a time when God did not exist, and there never will be a time when he will not exist. That God possesses this perfection or attribute is evident from his self-existence, and from the express declarations of the Scriptures. (See Ps. xc. 2; Rev. i. 8; Deut. xxxiii. 27.)

(c) Immutability.

By the immutability of God is meant his unchangeableness in his essence, perfections, purposes, promises, and threatenings. Any natural change in God would involve imperfection, either in his *former* or in his *subsequent* state. This perfection of his nature is proved from his self-existence and from his eternity, from the unchanging order exhibited in the works of creation and providence, and from the Bible. (See Ps. xxxiii. 11; James i. 17; Num. xxiii. 19.)

(d) Omnipresence.

By omnipresence is meant that God is actually present at all times and in all parts of the universe. This is evident from his constant agency in every part of creation. It is also taught in the Scriptures. (See Ps cxxxix. 7-10; Acts xvii. 28.)

(e) Omniscience.

By God's omniscience or wisdom is meant his perfect knowledge of all things without limitation. His knowledge extends to all times—past, present, and future; and to all places, creatures, and events—distinctly, infallibly, and perpetually. That God is possessed of this perfection, is evident from his purposes and designs; from his being the creator, preserver, and governor of all things; and from the positive declarations of Scripture. (See Ps. xciv. 9, 10; Acts xv. 28; Heb. iv. 13.)

(f) Omnipotence.

By the omnipotence of God is meant his ability to do whatever, in the nature of things, is not impossible, or does not involve contradiction. That God is thus powerful, is manifest from his creating, preserving, and governing the universe, and from the Bible itself. (See Rev. xix. 6; Luke i. 37; Matt. xix. 26.)

(g) Unity.

By this attribute is meant his oneness of essence or nature. When it is said that God is one, the meaning is that there is but one self-existent being. The truth is, there cannot be more than one infinite being. One infinite and perfect being necessarily and absolutely precludes a second—there cannot

be *two* infinities of the same object or thing. That God possesses this attribute, may be argued from his natural perfections; from the unity of design in the works of creation and providence; from there being no necessity for more than one God; and from the Scriptures themselves. (See Deut. iv. 35; vi. 4; 1 Cor. viii. 4; Eph. iv. 6.)

(2) *The moral attributes of God.*

The moral attributes of God are those which give character to him as a moral being. They are wisdom, holiness, justice, goodness, and truth.

(a) *Wisdom.*

This stands first among God's moral attributes. It is partly a natural, as well as a moral, perfection, for it unites the omniscience and goodness of God in accomplishing the greatest good in the universe; or it consists in knowing and choosing the best ends, or in knowing, choosing, and adopting the best means for the accomplishment of those ends. This attribute is proved from the Divine omniscience and goodness; from creation, providence, and redemption; and from positive Scripture declarations. (See Ps. cxix. 68; 1 Tim. i. 7; Rom. xi. 33; Col. ii. 3.)

(b) *Holiness.*

By the holiness of God is meant the infinite

moral purity of his character—his perfect freedom from all sin. That God possesses this attribute, is evident from his works of creation and providence; from his treatment of all moral beings; and from the teachings of his Word. (See Isa. i. 4; vi. 3; Lev. xix. 2; Ps. xxii. 3.)

(c) Justice.

By the justice of God is meant a disposition to do no wrong to any, and a disposition to do right by every one, or the rendering unto all their due. This attribute prompts God both to reward and to punish, and is exercised in conferring favors upon the good and in inflicting punishment upon the unholy. That God possesses this attribute, may be argued from his other perfections, from the displays of his justice in the moral world, and from the Scriptures. (See Ps. cxix. 137; Jer. xvii. 10; Acts x. 34, 35; Rom. ii. 6.)

(d) Goodness.

By the goodness of God is meant a disposition to bestow upon all his creatures, both in time and in eternity, every blessing which is consistent for him, in view of the highest good of the universe, to bestow. This attribute is proved from the works of creation and providence, and from the Bible. (See Ps. cxix. 68; cxlv. 8, 9; John iii. 16, 17.)



(e) Truth.

By the truth of God is meant that his declarations may always be relied on as sincere, and that the utterances which he has made, whether they be promises or threatenings, will most certainly be verified. This attribute is proved from his moral perfection and from his Holy Word. (See Num. xxiii. 19; Heb. vi. 18; Ps. c. 5; Rev. xv. 3.)

These attributes of God are still further divided into two classes—*communicable* and *incommunicable*.

*First.* The communicable attributes.

These attributes are called *communicable*, because some resemblance of them is found in his creatures—especially in angels and men. They are *being, wisdom, power, holiness, justice, goodness, and truth*.

*Second.* The incommunicable attributes.

These are called *incommunicable*, because no resemblance of them whatever is found among creatures; nor does it belong to the nature of a creature to possess any one of them. They belong, and can belong, only to God, the infinite fountain of all being and excellence. They are *infinity, eternity, and unchangeableness*.

In the classification of the moral attributes of God, it will be seen that *mercy* is omitted.

This was done for the simple reason that it is not an *essential* attribute of his being. An attribute of God is something that is essential to his very existence—would not be God without it. Now, *mercy* means pity for the unfortunate and for the miserable, and had sin never entered into the world or into the universe, there would have been no place or occasion for the exercise of mercy. If, then, mercy be an essential attribute, it is evident that God possessed an attribute which he could not exercise, except by the act of a creature. In other words, God would be dependent upon his creatures for the exercise of one of his attributes, which is absurd.

Notwithstanding mercy is not an essential attribute, yet it is a Scripture-truth that God is merciful—is “plenteous in mercy.” The whole Bible abounds with passages which prove beyond the possibility of doubt that God is a most merciful being—is, in the language of the Apostle Paul, “*rich* in mercy.” The truth is, the whole scheme of redemption is simply an exhibition of mercy—compassion and pity for the miserable

## QUESTIONS ON CHAPTER III.

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QUESTION 1. Can we learn all we wish to know of God from the light of nature? Why not?

2. Why can we use the Bible as a witness?

3. What is meant by the attributes of God?

4. Into what two classes are these divided?

5. What do you understand by the *natural* attributes of God? Name them? (a) What by self-existence? Give the scriptures which prove this. (b) What by eternity? Give Scripture proofs. (c) What by immutability? Give the scriptures for this. (d) What by omnipresence? Scripture proof. (e) What by omniscience? Give the scriptures. (f) What by omnipotence? Prove it by Scripture. (g) What by Unity? Give the scriptures.

6. What do you understand by the *moral* attributes of God? (a) What by wisdom? Prove it. (b) What by holiness? Give Bible proof. (c) What by justice? Prove it. (d) What by goodness? Scripture proof. (e) What by truth? Prove it.

7. Into what two classes are these attributes again divided?

8. What are *communicable* attributes? Name them.

9. What are *incommunicable* attributes? Name them.

10. Is *mercy* an attribute?

11. What is meant by mercy ?
12. Why is it not an attribute ?
13. Is God a merciful being ? **Prove it.**

14. Can you now give a synopsis of the preceding chapter, stating in detail the different attributes of God, the arguments and scripture-texts to prove the same, and then show wherein the God of the Bible is superior in all respects to the gods whom the heathen worship and adore ?

## CHAPTER IV.

### THE HOLY TRINITY.

IN a previous chapter the *existence* of God was proved, and that, too, independent of the Sacred Scriptures. To the thoughtful reader of the Bible, however, a curious and interesting fact is revealed in reference to the manner or mode of God's existence; for it is there clearly taught that though there is only *one* God, yet this one great Being exists in *three* persons—the Father, the Son, and the Holy Ghost.

The word *Trinity* is made up of two Latin words, *tres*, three, and *unus*, one; hence it means *three-one*, or as we generally express it, *three in one*.

Some object to the word *Trinity*, because it is not found in the Bible; but it is unreasonable to object to appropriate terms, when the *idea* or *sentiment* which they convey is clearly and frequently found therein. The five books of Moses are called the *Pentateuch*, and the Ten Commandments the *Decalogue*; but these books and laws are no less real

because the terms by which they are known are not scriptural. Again, the disciples were called *Christians* at Antioch, A. D. 42 or 43, but surely they were *as real Christians* before this name was given to them as they were afterward. The truth is, the same mode of argument would prove that God is not *omniscient*, *omnipresent*, etc., etc., because these words are not found in the Bible. The objection, then, that a *doctrine* is not true because the *word* or *phrase* which represents that doctrine is not found in the Scriptures, is perfectly absurd.

Another objection urged against the doctrine of the Trinity is, that it is mysterious—*incomprehensible*. But the same objection would prove that there is no God; for who can comprehend a *self-existent* Being? Yea, who can comprehend a single attribute of his Divine character? The same objection, too, would disprove our own existence, for who can understand the mysterious connection between mind and body? The objection is based upon a false position. It assumes that we ought not to believe any thing unless we can comprehend it. If this be true, then we would certainly believe but little; for, from the smallest insect, up through every “link of being’s endless

chain," there are mysteries—mysteries, too, in every object which we contemplate. But we, nevertheless, believe in the existence of things. Then why be guilty of the great absurdity of rejecting the doctrine of the Trinity simply because we do not understand it?

Having made these preliminary statements, we are now prepared for the arguments in favor of the Trinity of the Godhead. The following is a brief summary:

(1) *It has ever been a general belief among even heathen nations.*

No one familiar with history will deny that traces of this doctrine of the Trinity were found among the Egyptians, the Babylonians, the Persians, the Phœnicians, the Indians, the Greeks, and the Romans. The same is said to be true, to some extent, of the modern heathen nations. How did this idea originate? There is only one way in which it can be accounted for: it came by *tradition*. The doctrine of the Trinity is one of *revelation*—could not possibly have been originated by the reasoning powers of man, for it is *above* reason. The heathen nations, then, to which reference has been made, obtained their notions of a Trinity from those who had enjoyed the teachings of the Scriptures—



obtained this doctrine just as they did their idea of the descent of the whole human race from a single pair, the fall of man, the deluge, etc., etc. This being true, we see how the early race, who enjoyed the light of revelation, understood the teachings of the Bible. They believed in the Trinity, and the doctrine which they received from God himself, was, by tradition, disseminated among the nations which had not the Bible.

This general belief, then, of the doctrine of the Trinity among heathen nations, becomes a strong argument in favor of its truth; for, as we said previously, it did not originate from *reason*, but from *revelation*—is simply a doctrine which the first progenitors of the human family believed and taught, and they obtained it from God himself. It must, therefore, be true.

(2) *Almost the entire Christian world accepts the doctrine.*

However widely the various denominations of Christians may differ upon other theological points they agree with singular unanimity upon the subject of the Trinity—the Episcopalians, Presbyterians, Methodists, Baptists, Lutherans, Independents, Congregationalists, Moravians, Waldenses, and many other smaller sects, together with the extensive

Churches of Greece and Rome. In other words, more than *ninety-nine-hundredths* of the Christian world accept the doctrine of the Trinity. What an argument! Who can answer it? Who will dare call in question a doctrine which has such an indorsement—an indorsement not only of the *multitude*, but of the *centuries*?

Some, perhaps, may attempt to weaken the force of this argument by referring to the Jews—the ancient people of God—as an exception. But they are *not* an exception, for they are Trinitarians—believe in Father, Son, and Holy Ghost—and from them the idea of a Trinity was disseminated throughout the other nations of the world. The great, the *fatal* mistake, they made, was in rejecting Christ as one of the persons in the Godhead—in the Trinity; and their sad and sorrowful condition to-day, as a people, is a standing monument, not only of their folly, but of the wrath and curse of a justly incensed Trinity. No man, no Church, no people, no nation can deny a doctrine so fundamental and vital without incurring the maledictions of Heaven.

Who, then, can doubt a doctrine supported by such an army of witnesses—witnesses from all “tribes and kindred” throughout

the past ages? Just as well doubt that water will slake thirst, or that bread will satisfy hunger, or call in question any other truth which all people, in all ages, have accepted.

(3) *The Trinity of the Godhead is positively and unequivocally taught in the Sacred Scriptures.*

The following is a summary of the scriptural argument:

(a) The plural form of the word which we translate *God*.

The Hebrew word which means God is *Elohim* (pronounced *El-o-heem*), and is in the plural number, the singular being *Eloah* (pronounced *El-o-ar*). For illustration, if we translate literally we will have: "In the beginning *Gods* created the heavens and the earth." The plural, too, is used in that very precept which prohibits the worship of any God but one. "I *Jehovah* am thy *Gods*, that brought thee out of the land of Egypt, out of the house of bondage." "Be not unto thee other *Gods* beside me;" and in every subsequent part of the Ten Commandments where the name of God is used, the plural is introduced. In the second commandment, "For I *Jehovah*, am thy *Gods*;" in the third, "Take not the name of *Jehovah* thy *Gods* in vain;" in the fourth, "The Sabbath of

*Jehovah thy Gods;*" in the fifth, "The land which *Jehovah thy Gods* giveth thee." (See Gen. xx.)

Now, if there is not a plurality of persons in the Godhead, it is certainly difficult to account for the constant use of the plural, instead of the singular, noun; especially as the verb connected therewith is in the singular number.

If the true character of God could have been revealed to man by using the word in the singular, instead of the plural, number, it would most certainly have been done; for the great sin of the race to which the revelation was made, was, as we know, idolatry—polytheism. But because God did thus reveal himself, is proof positive that in no other way could it have been so successfully done. The plural name, then, could mean nothing else than the foreshadowing of the Trinity. In no other possible way can the fact be satisfactorily accounted for.

(b) The Scripture passages in which God speaks of himself in the plural number.

For illustration: "And God said, Let *us* make man in *our* image, after *our* likeness." Again: "And the Lord God said, Behold the man is become as one of *us*, to know good and evil." Further

more: "Let *us* go down and confound their language."

Thus we see that in the Old Testament, and in the very first book of it, there is positive proof, not only of the *unity*, but of the *plurality* of the Godhead.

There are other passages in the same part of the sacred volume which indicate the *nature* and *extent* of this plurality. For example: "And now, the *Lord God*, and his *Spirit*, hath sent *me*." Here, it will be seen, are *three* distinct persons: the "Lord God," the "Spirit," and the person "sent." The latter—the person "*sent*"—styles himself, in a previous verse, "*The First and Last*." In a previous chapter, this *First and Last* is called Jehovah the Redeemer and Jehovah Sabaoth, which last name is never applied to any one except the Supreme God. Notice, it is not said, The Lord God and his Spirit *have* sent, in the plural number, but *hath* sent, in the singular number; thereby teaching the unity of the Divine nature in the plurality of persons.

Again: "By the *Word* of the Lord (Jehovah) were the heavens made, and all the hosts of them, by the *breath* (the Spirit) of his mouth." Here again are *three* persons: the *Word*, which is *Christ*; the *Lord*, which is

the *Father*; and the *Spirit*, which is the third person in the Godhead.

Once more: "The Spirit of the Lord God is upon *me*, because the Lord hath anointed me," etc. Here the speaker is the *Anointed One*, or Christ, who, when he appeared in the flesh, applied this very passage to himself; and the other persons are styled the *Spirit* and the *Lord*. Here we again find three persons—the *Trinity*.

In the New Testament we find the same thing—the same evidence of the Trinity—and it is even made more clear and prominent. For example, at the baptism of the Saviour: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending, like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. iii. 16, 17.) Here we again have *three* persons: the *Father*, speaking in an audible voice, bearing witness to Christ the *Son*, on whom the *Spirit* descends like a dove. That this was a positive manifestation of the Trinity, there can be no doubt—the Father recognizing the Son as Mediator, the Son accepting and entering upon

his work, and the Holy Spirit descending upon him.

Again: "For through *Him* (Christ) we both (Jews and Gentiles) have access by one *Spirit*, unto the *Father*." Here, as before, we have three persons in the Holy Trinity—Father, Son, and Spirit, and all are represented as concerned in *every act* of acceptable worship.

Once more: "For there are three that bear record in heaven, the *Father*, the *Word*, and the *Holy Ghost*: and these three are one." This verse explains itself; nor could language be more explicit in regard to the Trinity.

Other passages of like import could be produced, but surely these are sufficient on this point.

(c) The Priestly Benediction as used in the Old Testament Scriptures.

That form of benediction is given in Num. vi. 24–27, and is as follows:

"Jehovah bless thee and keep thee: Jehovah make his face to shine upon thee: Jehovah lift his countenance upon thee, and give thee peace."

If this form of benediction be carefully considered, its three members will be found to agree respectively with the three persons in the Godhead—the Father, the Son, and

the Holy Ghost. The first member of the formula expresses the benevolent love of God, the father of all mercies and fountain of all good; the second well comports with the redeeming and reconciling grace of our Lord Jesus Christ; and the last is appropriate to the purity, consolation, and joy which come alone from the Holy Spirit. No satisfactory interpretation can be given to this formula, except that it teaches the doctrine of the Trinity.

(d) The formula which we are required to use in Christian baptism.

Ministers of the gospel, to the end of the world, are commanded to baptize "in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*." (See Matt. xxviii. 19.) Baptism is the initiatory ordinance of the Christian Church. It is an ordinance in which the party baptized is solemnly dedicated to the God of Christians, and set apart to his service. Now, if there be no personal distinction between Father, Son, and Holy Ghost, why the necessity for using these names? No mortal can answer the question. The truth is, this formula, it would seem, ought to settle the doctrine of the Trinity.

(e) The Apostolic Benediction.



The form of the Apostolic Benediction is as follows: "The grace of the *Lord* Jesus Christ, and the love of *God*, and the communion of the *Holy Ghost*, be with you all. Amen." (2 Cor. xiii. 14.) "Could language be more explicit? Are there not three persons mentioned in this benediction? Beyond all peradventure, the three persons in the Godhead, as in baptism, are here conjoined as the source of all blessedness.

With these arguments, this interesting subject is brought to a close, with the remark that if the doctrine of the Trinity is not a doctrine of the Bible, and a *cardinal* doctrine too, then words have no meaning!

## QUESTIONS ON CHAPTER IV.

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- QUESTION 1. In what mode or manner does God exist?
2. What is the meaning of the word Trinity? Give its derivation.
3. Is the word Trinity found in the Bible?
4. Is the *idea*? Give examples to show why we may use the word Trinity.
5. Is it a *mysterious* doctrine?
6. Must it be rejected on that account? Show why not.
7. What is the first argument to prove the doctrine? In what nations do we find traces of it? Is it a doctrine of revelation? How, then, did the heathen nations learn of it? Show the force of this fact.
8. What is the second argument relied upon to prove the doctrine? Give the list of the leading denominations who embrace the doctrine. Give the proportion of those who receive it to those who reject it.
9. Do the Jews believe in the Trinity? Show the mistake they have made.
10. What is the third general argument in support of the Trinity? (a) What of the plural form of the word which is translated God? Give a full explanation of this. Show why the *singular*, instead of the *plural*, would have been used if it could have been. (b) What
- (79)

of the scriptures in which God speaks of himself in the plural number? Give them, and then explain. (c) What of the Priestly Benediction? Explain this in full. (d) What of the formula used in baptism? Explain fully. (e) What of the Apostolic Benediction? Explain.

11. Can you now give a synopsis of the *whole* argument?

## CHAPTER V.

### THE DIVINITY OF THE GODHEAD.

HAVING proved the trinity of the Godhead, the next question is, Who are these persons? As there are three—the Father, the Son, and the Holy Ghost—it would, perhaps, be more interesting and profitable to consider them separately.

#### (1) *The Father.*

With respect to the first person in the Trinity—God the Father—there is neither doubt nor controversy, in regard to the point before us. We are not now dealing with Atheists—disposed of them in a previous chapter—and all who are Theists (who believe in a God), whether Trinitarians or not, ascribe Divine perfection, or perfect Deity, to the Father. In other words, even anti-Trinitarians agree with us that the Eternal Father is God—the fountain of Deity—and that every attribute ascribed to Divine perfection belongs to him. Indeed, the very names applied to him, they admit, prove that he is God; such as *Jehovah*, *Self-*

existent; *Shaddai*, the Almighty; *Adon*, the Supporter; *El*, the Strong; *Elion*, the Most High; *Emeth*, the True One, etc., etc. But in regard to the Divinity of the Son and the Holy Ghost, there is controversy, and the remainder of this chapter will be devoted to these two personages.

(2) *The Son, Jesus Christ.*

As to the existence—the personality—of Jesus Christ, there is not much controversy; for not only anti-Trinitarians, or *Unitarians*, as they are more properly called, but many infidels, agree that such a person once existed upon earth. They admit his Humanity, but they deny his Divinity. Trinitarians, however, most positively assert both his Humanity and Divinity.

As to the Humanity of Jesus Christ, but little need be said; for, as stated previously, that is admitted by every one. Should there, however, be any who doubt that there was such a personage, the following brief summary of proof is given:

(a) From profane history.

It was customary for governors of provinces to send to the emperor accounts of remarkable transactions which occurred in the places where they resided. These records were preserved as the *Acts* of their respective

governments. Pilate, the governor of Judea, sent such a work to Rome, which was called *Acta Pilati* (Acts of Pilate). Now, it is a matter of fact that in these *Acts of Pilate* there is a full and explicit account given of Jesus of Nazareth. It is also a matter of history that Tiberius Cæsar even proposed to the Roman Senate to have the name of Jesus Christ enrolled among the list of Roman gods. The main facts, too, in regard to the life of Christ are attested by Tacitus and Celsus, two most renowned historians. The latter—Celsus—also mentions the earthquake and the darkness which occurred at the crucifixion; yet he was a most bitter enemy of Christianity.

(b) From Jewish history.

Josephus, in speaking of a certain sedition which occurred in the days of Herod, says: "Now there was, about this time, Jesus, a wise man, if it be lawful to call him a man; for he performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to him many of the Jews, and also many of the Gentiles. *This was the Christ.* And when Pilate, at the instigation of the principal men among us, had condemned him to the cross, those who had loved him from the first,

did not cease to adhere to him; and the tribe or sect of Christians so named from him, subsists to this time." What testimony! Yet Josephus was not only one of the most renowned historians of his day, but he lived in the same age of Christ—was born in the city of Jerusalem only *thirty-seven* years after Christ.

The Jewish Talmuds (the Laws and Traditions of the Jews), also, admit the main facts respecting the birth of Christ, his journey into Egypt, etc., and, also, that he performed many miracles.

(c) From the Bible itself.

The Sacred Scriptures, from beginning to end, abound in references to Christ. In regard to his Humanity, they disclose the following: He was born of a woman; had a human body and soul; was made under the law; increased in wisdom and stature; hungered, thirsted, ate, drank, and conversed like other men; was subject to pain, weariness, and mortality, and finally died. With such an array of testimony, who, then, can doubt the Humanity of Jesus Christ?

But the great point of controversy is in reference to the *Divinity* of Jesus Christ. We have seen that he was *man*, but the question is, Was, and is, he *God*? With confi-

dence the interrogatory is answered in the affirmative; and for so answering, the following reasons are given :

(a) The Scriptures speak of him as God; yea, call him God. (See Matt. i. 23; John i. 1; x. 30; xx. 28; Acts xx. 28; Rom. ix. 5; Col. ii. 9; Phil. ii. 6; 1 Tim. iii. 16; Titus ii. 10; Heb. i. 8.)

(b) The attributes of Deity are ascribed to Christ.

*Eternity.* (See Micah v. 2; Isa. ix. 6; John i. 1; viii. 58; Col. i. 17; Heb. vii. 3; xiii. 8; Rev. i. 8.)

*Immutability.* (See Heb. i. 12; xiii. 8.)

*Omniscience.* (See John xvi. 30; ii. 25; Matt. ix. 4; Mark ii. 8; Acts i. 24.)

*Omnipresence.* (See Matt. xviii. 20; John iii. 13.)

*Omnipotence.* (See Isa. ix. 6; Matt. xxviii. 18; John iii. 31; Rom. ix. 5; Eph. i. 21; Heb. i. 3; Rev. i. 8.)

*Wisdom.* (See Col. ii. 3; John xxi. 17.)

*Holiness.* (See Mark i. 24.)

*Justice.* (See Acts xxii. 14.)

*Goodness.* (See Acts x. 38.)

*Truth.* (See John xiv. 6.)

(c) He is represented as performing such works as God alone can do. (See John i. 3; Col. i. 16, 17; Phil. iii. 20, 21; John v. 23.)



(d) We are required to worship him as God. (See John v. 22, 23; Phil. ii. 9, 10; Heb. i. 6; Rev. 12, 13.)

Let us now recapitulate the argument. We have seen that Christ is called God; that the attributes of Deity are ascribed to him; that he is represented as performing such works as God alone can do; and that we are required to worship him as God. Now, if this does not completely establish his Divinity, then language cannot do it!

(3) *The Holy Ghost.*

Anti-Trinitarians not only deny the *Divinity* of the Holy Ghost, but likewise his *personality*. Their theory is that the Holy Ghost is an *attribute, energy, or operation* of the Divine Being—that he is not a *person*.

In proof of the personality of the Holy Ghost, the following arguments are adduced:

(a) From those passages in the Scriptures in which the Holy Ghost is designated by a *personal name*, and associated, as a *third being*, with the Father and the Son. (See Matt. xxviii. 19; 2 Cor. xiii. 14; 1 Peter i. 2.)

An *attribute* of God cannot, most assuredly, be classed as a third agent.

(b) From the account given of the sin against the Holy Ghost. It is declared that every sin except this may be forgiven. Then,

as we cannot sin against an *attribute*, the Holy Ghost must be a *person*. (See Matt. xii. 32.)

(c) From Peter's statement to Ananias that he had *lied unto the Holy Ghost*; for we can see no significance in lying to an *attribute*. (See Acts v. 3.)

(d) From the *personal acts* attributed to the Holy Ghost. He is said to *come* from the Father (John xv. 26); to *speak* (John xvi. 13); to *testify* (Rom. viii. 16); to *predict* (John xvi. 13); to *intercede* (Rom. viii. 26); to *sanctify* (1 Cor. vi. 11); to *teach* (John xiv. 26); to *decide* (Acts xv. 28); to be *resisted* (Acts vii. 51).

Surely the foregoing is enough to satisfy every candid inquirer that the Holy Ghost is a *person*; but the principal point of controversy is in reference to his *Divinity*.

The following is a brief summary of the argument in favor of the Divinity of the Holy Ghost:

(a) The *names of God* are ascribed to him in the Scriptures. (See Acts v. 3, 4; 2 Cor. viii. 17; Luke iv. 18.)

(b) Divine attributes are attributed to him; such as *eternity*, *omnipresence*, *omniscience*, *goodness*, *truth*, etc. (See Heb. ix. 14; Ps. cxxxix. 7; 1 Cor. ii. 10, 11; John xiv. 17; Ps. cxlix. 10.)

(c) Actions belonging only to God are affirmed of him; such as *creation, working miracles, raising the dead*, etc. (See Job xxvi. 13; 2 Peter i. 21; John vi. 63; 1 Peter iii. 18; 1 Cor. xii. 3, 4, 11.)

(d) Divine worship is ascribed to him in the baptismal formula and in the benedictions of the New Testament. (See Matt. xxviii. 19; 2 Cor. xiii. 13; 1 Peter i. 2, 3.)

The summary of argument just presented, it would seem, is sufficient to convince any one of the Divinity of the Holy Ghost. And having previously proved the Divinity of the Father and of the Son, we close the argument upon the Divinity of the Godhead with the remark, that if the most peculiar attributes or characteristics of perfect Deity are not, in Holy Scripture, ascribed plainly and explicitly to each of the persons in the sacred Trinity, then words have no power to convey ideas! Moreover, unless there is a trinity in the Godhead of co-equal and co-eternal persons, then the Bible is a “cunningly-devised fable,” and the whole plan of Redemption is a myth!

## QUESTIONS ON CHAPTER V.

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- QUESTION 1. Who are the persons in the Godhead?
2. Is there any controversy in regard to the Divinity of the Father?
3. Give the names applied to the Father, and their meanings.
4. Is there much controversy in regard to the personality of Jesus Christ?
5. How is it in regard to his Divinity?
6. How can you prove the existence of Christ? (a) What of *profane* history? Give the custom of emperors. What of Pilate? What did Cæsar propose? What of Tacitus and Celsus? (b) What from *Jewish* history? Give the testimony of Josephus. What of the Talmuds? (c) What is the proof of the Bible?
7. What of his Divinity? (a) Give the scriptures which speak of him as God.
8. What attributes are ascribed to him? Give the scriptures for his *eternity, immutability, omniscience, omnipotence, holiness, goodness, truth.*
9. What acts is he represented as performing? Give the scriptures.
10. Is he to be worshiped? Give the proof.
11. Recapitulate the arguments for his humanity and Divinity.

12. Are both the personality and divinity of the **Holy Ghost** denied?

13. Give the Scripture proof for the personality of the **Holy Ghost**. (*a*) The scriptures which give to the **Holy Ghost** a personal name. (*b*) Sin committed against the **Holy Ghost**. (*c*) The statement of Peter. (*d*) Give the acts which the **Holy Ghost** performs.

14. Is the **Holy Ghost** Divine? (*a*) The names of God ascribed to him. (*b*) What attributes are ascribed to the **Holy Ghost**? (*c*) Give the actions ascribed to him. (*d*) Is he to be worshiped? Give the proof.

15. Recapitulate the arguments for both the personality and divinity of the **Holy Ghost**.

16. What, then, is the conclusion?

## CHAPTER VI.

### THE WORK OF CREATION.

THE Bible teaches us that "in the beginning God created the heavens and the earth." (Gen. i. 1.) The Hebrew word *bara* (pronounced *baw-raw*), which is translated *created* in the passage just quoted, means something more than the making of one thing from another. It means to bring into existence that which did not exist before. This is the original signification of the word to which we have referred. The Apostle Paul teaches the same thing when he says: "Through faith we understand that the worlds were formed by the word of God; so that the things which are seen were *not* made of things which do appear," or of things *already existing*: which is the same thing as to say that they were made from *nothing*. (Heb. xi. 3.) The Jews, too, in all periods of their history, held this idea of creation.

The truth is, this is the only reasonable view of the subject. The original elements of material things were thus brought into

existence, or they created themselves, or they are eternal. In a previous chapter, however, we showed that it is utterly impossible for a thing to create itself—nothing more absurd. And it was also proved, in the same connection, that matter is not eternal—could not so be without possessing many of the essential attributes of God himself, such as self-existence, independence, unchangeableness, etc., not one of which can it be supposed to possess. The conclusion, then, is inevitable that *God* created these material atoms, and created them out of nothing—that is, he brought them into *existence*. If he did not, then they are not his, and, speaking with reverence, he would have no right to use them, or to make any thing out of them. On this ground, his government over the material world would be no better than a usurpation!

Seeing, then, that God is the creator, two questions of interest at once present themselves: *When* did he create? *What* did he create? Let us consider these questions separately.

(1) *When did he create?*

The Scriptures tell us, “In the *beginning* God created the heavens and the earth.” But *when* was that? In other words, *when did “the beginning” commence?* No mortal can

tell. Moses, who wrote the verse which has just been quoted, did not say, nor did he know. Nor would it, perhaps, be saying too much to affirm that the brightest angel in heaven does not know. Moses says, "in the beginning God created," but he did not, and could not, say *when* that was. Indeed, the verse quoted is a paragraph by itself—is simply a declaration announcing that, at some period in the lapse of ages, this great event took place, but *when*, we are not informed.

It is, therefore, apparent to the careful reader of the Bible, that Moses does not pretend to fix the epoch of the creation of crude matter; and for aught we know, or for aught Moses knew, an interval of almost indefinite length may have transpired between the "beginning" and the actual six days' work of creation. Nor is it worth while to pause here to notice at length the impious question propounded by infidelity: Why did not God, who existed from *eternity*, create "the heavens and the earth" multiplied millions of years before he did? It is enough for us to know that a "thousand years in his sight are but as yesterday when it is past." No good purpose, so far as human sagacity can discover, would have been answered by



an earlier creation. The reasons (provided they be reasons) for creating "the heavens and the earth" one million of years before they were created, would have existed at that time for their creation, one million of years earlier still, and so on, to the very birth of time itself! Nor would there, so far as we know, have been any more holiness and happiness in the universe had creation taken place earlier than it did.

As to the exact length of each of the six days of creation, no one can speak positively, because the Bible is silent upon that point. The "formations" of the earth, however, would indicate that each one of those days may have been, and doubtless was, quite a "period" of time, instead of twenty-four hours, as we now reckon the word day. The evidence, in detail, upon which this conclusion is founded, need not here be given. Suffice it to say, there is no accounting for the innumerable facts which meet us as we penetrate into the bowels of the earth, or as we walk upon its surface, except by supposing that the earth itself has existed for a very long period—a period greatly anterior to the origin of the human race.

This testimony, it is true, is from *science*, not from the *Scriptures*; because, as was pre-

viously stated, the Bible is silent upon this point. But let it not be forgotten that the world and the Bible are from the same author. The inscriptions upon the embedded rocks, and those upon the sacred page, are from the same hand. These inscriptions cannot contradict each other: they never did, and, when properly interpreted, they never will. The Christian is the last person on earth to fear the developments of true science, for there is nothing in the scriptural account of creation which conflicts in the least with the revelations of true science. On the contrary, the Bible and science, like faithful and unbribed witnesses, corroborate each other's testimony. Indeed, science, instead of conflicting with the Bible, becomes the demonstrator of its holy and sublime truths.

No word, perhaps, in the Sacred Scriptures is used with more latitude than the word *day*. Gen. ii. 4: "These are the generations of the heavens and of the earth when they were created, in the *day* that the Lord God made the earth and the heavens." In this verse it will be seen that the word *day* embraces the entire period of creation.

Job xiv. 6: "Turn from him, that he may accomplish, as an hireling, his *day*." Here

the word represents the whole time allotted to man's existence upon earth.

John viii. 56: "Your father Abraham rejoiced to see my *day*: and he saw it and was glad." In this verse the word *day* embraces not only the time during which the Saviour was upon earth, but, likewise, the whole period of the remedial system.

Many more similar passages could be produced—such as the prophetical writings in which the word *day* represents at least one of our years—but it is deemed unnecessary to do so. Indeed, we use the word with the same latitude in common life. How often do we hear the aged speak of the events which transpired in their *day*—meaning the generation in which they lived.

With the foregoing facts before us, we see how utterly futile are the attempts of infidelity to bring reproach upon our holy religion by affirming that the Bible says the world is scarcely six thousand years old, while *science* clearly teaches that it is much older. But the Bible, as we have seen, says no such thing—simply says, "in the *beginning* God created the heavens and the earth." It does not, however, say *when* that "*beginning*" commenced. The Bible also teaches that, "in six days the Lord made heaven and

earth," etc., but it nowhere says or intimates that each one of those six days was only twenty-four hours in length.

It is true, God *could* have "created the heavens and the earth" in six days of twenty-four hours each, and it is just as true that he *could* have created them in a moment. But he did not see proper to make the work of creation instantaneous; and as he did not, it matters not to us whether he occupied six days of twenty-four hours each, or six days, or periods, of even more than ten thousand years each. Instead, then, of a "*conflict*" between the Bible and science, there is perfect harmony. The truth is, while the Bible does not attempt to define the *length* of each of the creative-days, it does show by its straightforward narrative of the work of creation, that the first three days, or periods, could not have been literal days, for the greater light (the sun), which was "to rule the day," was not made until the *fourth* day. Then, away with the idea that there is any conflict between revelation and science. They are two grand, corroborative histories or volumes, written by the same unerring Author.

(2) *What did he create?*

This question is easily answered, for the Scriptures are clear and positive upon this

point. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." (Col. i. 16.)

(a) The *material* world.

Under this head, *matter*, organized and unorganized, is embraced—minerals, vegetables, and animals. And by reference to the Mosaic account, the *order* in which these things were created is clearly stated. This order, too, is natural—philosophical: the soil, then vegetables, then animals—just as it should have been, for vegetables cannot exist without soil, nor can animals, as a class, exist without vegetable productions.

In this connection a question of interest arises: Does the Bible propose to give a history of the creation of the whole physical universe, or is its *principal* object to give a history of what we call "the solar system"—the sun, the earth, and the other *planets* which revolve around that sun as a center? No one, we think, can read the first chapter of Genesis with care, without coming to the conclusion that the latter was meant. This is true for three reasons:

*First.* The whole narrative, with the ex-

ception of one or two incidental allusions, is in reference to the earth, sun, moon, etc.

*Second.* The solar system—and the earth especially—is that in which we are most interested.

*Third.* For aught we know, God may have created worlds and systems of worlds millions of ages before he called into existence the matter out of which the solar system was created. And, although we cannot positively say he did, yet reason would teach that the creative power of God was not dormant from the birth of time until this world of ours was brought into existence—a world which, in comparison with the universe, is as a grain of sand to the mountain. Bearing this thought in mind, too, we see the folly, yea, the *impudence* of infidelity, in asserting that, though the Christian's God existed from *eternity*, yet he created nothing until a few thousand years ago, thereby endeavoring to make sport of the creative power of the Great Jehovah. Now, how does infidelity know that God created nothing during the eternity past, until within the last few thousand years? Before such a thing can be affirmed, the one making the assertion must know just when every star in the vast universe was made! For aught infidelity knows, God may have

been creating worlds and systems of worlds for multiplied millions of ages. There is certainly nothing in the Bible opposing such an idea.

(b) The spirit-world—angels and man.

Angels are spiritual intelligences—immortal, excelling in knowledge, and mighty in power. The Scriptures teach us that, prior to the formation of man, God created a numerous order of beings possessed of intellectual and moral excellence superior to that of man. (See Job xxxviii. 7; Ps. viii. 5; Heb. ii. 5, 7.)

That they were created before man is evident from the fact that a fallen angel, the devil, tempted our first parents to sin. Just how long they were created prior to man, we know not, for the Scriptures are silent upon that point—whether a thousand years, or a million, or many millions of years, we cannot tell. All that we know as to *when* they were created is, that they had existed sufficiently long before man for some of them to lose their original holiness, and for one of them to become the tempter of man. (See Jude 6; Gen. iii. 1.)

As to the creation of *man* the Scriptures are very explicit. They tell us *when* and *how* he was created—that he was made on the *last*

day of the creative-days; that his body was "formed of the dust of the ground;" and that God "breathed into his nostrils the breath of life, and man became a living soul." (Gen. i. 26, 27; ii. 7.) Man, then, was the last being or thing created according to the Mosaic record; and this creation, according to the same authority, was less than six thousand years ago.

Just here, infidelity interposes an objection to the Bible on the ground that its history of the human race is defective—does not go back to the origin of man by many thousand years. But no facts that will bear scrutiny, can be adduced to overturn the Bible record.

To those who believe that man has existed for many thousand (some of them say a hundred thousand) years longer than the Scriptures say, two facts are presented:

The *first* relates to the present population of the world. There is no law of nature more certain than that of the increase of population in a geometrical progression, doubling its numbers at certain periods. Now, supposing that it requires one hundred years (the longest period that has ever been demanded) for the population of the earth to double itself, the whole number in one hundred thousand years would simply be



incalculable. It would not leave one square foot of the whole surface of the earth to each person!

The *second* is this: On the supposition that man has existed on earth for one hundred thousand years, or for one-fourth of that time even, why is it that the *historical* period of the race is of so recent a date? Why have we no authentic records of some of these long ages? Why do all of our histories commence so *near* to us? Why have we no history of Persia earlier than Herodotus, and of Egypt than Monetho, and of Greece than Thucydides, and of China than Confucius, and of India than the time of Alexander the Great? Why, too, are all the arts and sciences of comparatively modern date—all of them within the period assigned by the Bible to man? Were the men who lived during those long ages prior to the Mosaic record a set of idiots? Could they write nothing? invent nothing? discover nothing? According to the *Bible*, man has been upon the earth not quite six thousand years; according to *infidelity* he has been upon the earth not less than one hundred thousand years. Then, for ninety-four thousand years the human race never built a house, never wrote a line, never invented an

implement, never discovered a fact! Who *can* believe such nonsense? Then away with all such contemptible quibbles. The grand citadel of Bible-truth can sustain ten thousand such assaults, and its foundations not be the least shaken, nor its pillars even quiver!

As has been previously intimated, the account of the creation of man is more full and particular than is found in regard to the other parts of creation. The reason is obvious, for it is for man that the earth, and all which it contains, was formed. Of all terrestrial things, man alone can know and understand his origin, and adore the hand which gave him being. Of the origin of man, therefore, more was to be told than merely that he was made. The truth is, when the world was formed and completely furnished for his residence, a council of the Godhead is held in the creation of man—"Let *us* make man." Man was to be God's viceroy in this lower world, the only image of his Creator in his moral perfections; and it was the purpose of God, though not then revealed, that the second person in the Godhead should become man, and hence the solemnity of the transaction, and of the account which is given of it—"Let *us* make man in our image, after *our* likeness." Let it not be forgotten, either,

that the Holy Ghost, the third person in the Trinity, was also in that same council.

In the next place God created man (*man* being a generic term), *male* and *female*, and he called *them* Adam. The word *Adam* means *earthy*, and both the man and woman were so named to remind them of their origin. Thus, after the fall, it was said, "Dust thou art and to dust shalt thou return." The fact that woman was formed out of man, and not immediately from the earth, does not render the declaration improper, for their common *ultimate* origin, as to their bodies, was the earth. Their *souls* were immediately from God—yea, so to speak, the breath of God.

The sexes, having a common origin, were formed to promote the happiness of each other, and the formation of *one* man and *one* woman originally was intended to denote, to the end of time, that the marriage relation should subsist between two persons only—one of each sex. By the way, this fact alone is enough to place the seal of condemnation upon Mormonism, that foul stain upon our national escutcheon—upon the civilization and Christianity of this great Commonwealth; for it is a moral stench that "smells to heaven," and deserves not only condign

punishment at the hands of the civil law, but the “righteous indignation” of all good men.

Another point of interest is, that man was created in the *image* of God. Of course this has no reference to physical organization, for God is a Spirit. It must, therefore, mean a *moral* and *spiritual* likeness. God is a spiritual and moral being, and, in these qualities, man was *like* God—was pure and holy in all the attributes of his nature.

## QUESTIONS ON CHAPTER VI.

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QUESTION 1. What does the word *create*, as used in Genesis, signify?

2. How does Paul confirm this view?

3. What idea of creation did the Jews have?

4. Give the three methods, by one of which material atoms came into existence.

5. Show why they are not eternal, and also why they did not create themselves.

6. Then who created them?

7. If God did not create matter in its crude state, would it be his?

8. Give the two important questions which present themselves in regard to creation.

9. What is the first?

10. How is the question answered?

11. When did "the beginning" commence?

12. Did Moses know?

13. Do the angels likely know?

14. Does Moses pretend to fix the epoch of creation?

15. May an indefinite period have elapsed from the time of "the beginning" and the six days' work of creation?

16. What is the question propounded by infidelity in regard to the time of creation?

17. How answered?
18. Is it probable that anything would have been gained by an earlier creation?
19. What is said as to the length of each of the six creative days?
20. Is it probable that they were quite lengthy?
21. Why do you think so?
22. Is there any conflict between science and Scripture? Why not?
23. What position do they sustain to each other?
24. Is the word *day* used with great latitude? Explain by giving references.
25. Do *we* use the word with similar latitude? Show how.
26. Does the infidel correctly represent the Bible when he says that it represents the world as being only six thousand years old?
27. What does the Bible say?
28. Could not God have created the world in six days of twenty-four hours each?
29. Could he have done so in a moment?
30. Then is there any conflict?
31. Does the Bible impliedly teach that the first three days were longer than twenty-four hours each? Show why.
32. What is the second great question in regard to creation?
33. Do the Scriptures answer this question? How?  
(a) What of the *material* world? Explain this. Give the *order* of creation.
34. Does the Bible refer principally to the universe or to the solar system? *First* reason. *Second* reason. *Third* reason.
35. How do you answer the infidel who says that God created nothing until a few thousand years ago? (b) Who are embraced in the spirit-world? What are

angels? Were they created prior to man? Give Scripture. What other evidence that they were created prior to man? Who is the devil? Do we know *when* the angels were created? What do the Scriptures teach in regard to the creation of man? How was his body formed? His soul? Give Scripture proof. Was man the last?

36. What does infidelity teach in regard to the age of man? How answered? *First*, in regard to the population of the world? Explain. *Second*, in regard to the *historical* period of the race? Explain this in full.

37. Why is it that the Bible is so specific in regard to the creation of man?

38. What peculiarity do we observe in the creation of man? Give the scriptures referred to.

39. What is the meaning of the word *Adam*?

40. What lesson is taught by the creation of *one man* and *one woman*?

41. What is meant by the image of God?

## CHAPTER VII.

### THE GARDEN OF EDEN.

THE Scriptures teach that, after Adam and Eve were created, God placed them in the garden of Eden.

Few subjects, perhaps, have given rise to more fanciful speculations than the question *where* this garden was situated. Some have found it in Europe, some in Asia, some in Africa, and some in America. Some have placed it on the banks of the Danube; some on the Ganges; some in the Island of Ceylon; some in Persia, Chaldea, Arabia; and some in Palestine and Syria.

Now, it is evident that Moses intended to describe the location as it was *after* the Flood; otherwise, his contemporaries would have known nothing about it. One thing is certain, from the description in Genesis, Eden must have been contiguous to the rivers Euphrates and Hiddekel. The Hiddekel is, beyond doubt, the Tigris. It was so considered by the ancients, and is so translated in the Septuagint. It also answers to the Tigris,



in that "it goes before Assyria." Moses, it will be remembered, called the Euphrates the *Phrat*; and so it has been called from the most ancient times. The word *Eu*, signifying *water*, has been prefixed to it; hence, *Euphrates* literally means the waters of the Phrât. We, then, may safely conclude that Eden was upon these two rivers—the Euphrates and the Tigris. But the question is, *Where?*

Moses also mentions two other rivers—the Pison and the Gihon. The Pison, he says, "compasseth the whole land of Havilah, where there is gold." But where, now, is this land of Havilah? or, where did Havilah, the son of Cush, a grandson of Ham, and a great-grandson of Noah, settle? The answer is at hand: the country called Havilah (named, no doubt, for the son of Cush) was in the north-eastern part of Arabia, near the Persian Gulf, opposite to Shur, in the north-western part, which bordered on the Red Sea. It is said of the Ishmaelites, that "they dwelt from Havilah unto Shur, that is before Egypt." (Gen. xxv. 18.) In other words, they dwelt in the northern part of what is now Arabia, from the Persian Gulf to the Red Sea. We have a similar expression in 1 Sam. xv. 7: "And Saul smote the Amalekites from Ha-

vilah until thou comest to Shur, that is over against Egypt." Shur, then, was in the north-western part of Arabia, touching upon the Red Sea; and opposite to it, in the north-western part, was Havilah, which was compassed by the ancient Pison.

The next point of inquiry is, Where was the land of Cush (translated Ethiopia), which the Gihon compassed? To be more definite, Where did Cush, the grandson of Noah, originally settle? Though Cush and the Cushites, or Ethiopians, were a migratory people, at one time in the south-eastern part of Arabia, and still later in Africa, in the country now called Ethiopia, yet there is almost positive evidence that their original settlement, after the Flood, was on the eastern mouth-branch of the Euphrates, where it enters into the Persian Gulf. The Tigris, it will be remembered, flows into the Euphrates; and, after the junction is formed, the Euphrates flows on, in one channel, for about one hundred miles, when it divides into two rivers, forming a delta similar to that of the Nile. The western branch of these delta-streams is the Pison, and the eastern branch is the Gihon, both entering into the Persian Gulf. That the Cushites originally dwelt on the Gihon, there can be no doubt; for the

country is called *Cuth*, or *Cush*, and the inhabitants are called *Cuthai*, or Cushites, in 2 Kings xvii. 24, 30.

From the preceding, it will be seen that we have found the four rivers mentioned by Moses in his description of Eden—the Euphrates, the Tigris, the Pison, and the Gihon—the Gihon watering the land of Cush, and the Pison compassing the land of Havilah, where there is gold, and where, also, is “the bdellium and the onyx stone.” It cannot, therefore, be very difficult to locate, with some degree of accuracy, the situation of the garden of Eden. It must have been upon the Euphrates, between its junction with the Tigris and the point where, after receiving the Tigris, it separates into two streams—the Pison and the Gihon. The Euphrates ran through the land of Eden, and went out of it to water the garden; and from thence (the garden of Eden), it was parted into four heads, or streams—two above, the Euphrates and Hiddekel (Tigris); and two below, the Pison and the Gihon.

As additional evidence that the country just described was the land of Eden, we mention the fact, that that very locality, long after the time of Moses, was called Eden. Thus, when Sennacherib sent a threatening

message to King Hezekiah, he boasted that he had destroyed the countries of Gozan, and Haran, and Rezeph, and of *the children of Eden*, which are in Telassar. Now, these are countries of Mesopotamia; and Telassar, or Talatha, is on the Euphrates, just before it separates to form the Pison and the Gilron.

In the account just given of the location of Eden, the author claims nothing original—has simply collected what he deemed the most reliable testimony upon the subject, and has often freely used not only the *ideas*, but the *language*, of others. The truth is, such writers as Huet, Stackhouse, Wells, Pond, and others, have well-nigh exhausted the subject.

Having found, as is confidently believed, the location of the garden of Eden—the home of our first parents—let us next consider what it contained.

The word Eden signifies pleasure or delight, and is often used by the writers of the Old Testament to denote places which are remarkably fruitful in their soil, or pleasant in their situation. (See 2 Kings xix. 12, 13; Isa. xxxvii. 12; Amos i. 5.)

The garden of Eden, in its primitive state, was a place of exquisite beauty, and was well calculated to afford pleasure and enjoyment

to sinless man. In it was "every tree that was pleasant to the sight and good for food." This garden is frequently called Paradise—the Greek word for a garden or inclosure.

The terrestrial Paradise bore all manner of fruit; and the business of our first parents was "to dress it and to keep it." (See Gen. ii. 15.) It is worthy of notice and remembrance that, even in a state of innocence, man was formed for *industry*, and not for *idleness*. To "till the ground," in order to obtain its increase, was a part of the curse inflicted upon Adam for his transgression; but "to dress and to keep" the garden in its beauty and to gather its fruits, was the employment of man in his innocence.

In this garden, among many other things, there were two remarkable trees—"the tree of life, and the tree of knowledge of good and evil." (See Gen. ii. 9.) Both of these were fruit-trees, but as to the *kind* of fruit which either of them bore, the Bible is silent. Without doubt, the fruit of the tree of knowledge was tempting and beautiful; and it was placed in the garden for the *trial* of our first parents. They needed a trial. God tries all of his intelligent creatures before he fixes them in their eternal state. This tree, too, was appropriately called "the tree of the

knowledge of good and evil." It was not so called, however, because the fruit *within itself* was evil; but because, by means of it, our first parents *could* know, *experimentally*, the difference between good and evil.

The *results* of their trial will be discussed in the next chapter. Suffice it to say now, that the trial was a perfectly fair and reasonable one; and that for their sin in eating the forbidden fruit, there was, there could be, no excuse.

But there was another tree "in the midst of the garden," called "the tree of life." All commentators, so far as the author is aware, regard this tree as a universal *restorative*, a *catholicon*, in the use of which men could feel no disease, would suffer no decay, could never die. In other words, it was to heal all physical maladies, overcome all causes of disease and decay, and preserve innocent and happy man in a state of perpetual health, strength, and maturity, until his trial was ended, and he should be removed to his final and glorified state in heaven. But was this the true design of this tree? At the risk of placing himself in direct antagonism with the generally-received sentiment of the religious world, and of subjecting himself to the severest criticism, the author dissents, in toto, from this inter-

pretation as to the design of "the tree of life;" and for so doing, he presents the following reasons:

(a) There is not even an intimation from the Bible that man, if he had remained pure and holy, would have needed a "restorative" for physical maladies. On the contrary, the Scriptures clearly teach that man, when he was created, was perfect—the workmanship not only "good," but "very good." Hence, in that condition, he no more needed a "restorative" than the angels of heaven.

(b) There is not, as the author conceives, a single passage of Scripture to sustain the interpretation given by commentators as to the design or purpose of the "tree of life." The passages which they *quote* are: "And the Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. iii. 22-24.)

Now, the question is, Do the passages just



quoted sustain the view that the tree of life had *within itself* any life-giving properties? The answer is, *No*. The fruit of that tree no more had life-giving properties within itself than the fruit of the tree of good and evil had good and evil *within itself*. It was evil to eat of the latter, simply because God had said man should not eat of it—it was not evil to eat of it, though, because there was any evil *inherent* in the fruit. The fruit of the tree, then, of good and evil was simply to *test* man's moral fidelity. By abstaining from it, he would remain pure; by eating it, he would become unholy. The fruit, then, was to decide his *moral* condition. Then, as the tree of good and evil had no virtue within itself, the question is, Did the tree of life have any virtue within itself? Without hesitation or doubt, the question is answered in the negative. It simply had *confirmatory* power—was a *test* of a *test*—was to show the *decision* which Adam made in regard to the tree of good and evil. In other words, in whatsoever condition man was at the time of eating it, in that condition he would ever have remained. If, for instance, man had eaten of the tree of life *before* he eat of the other, he would have been *confirmed* in a state of holiness. If, on the contrary, he had been permitted to eat of the



tree of life after he fell, he would have been forever confirmed in sin—would have lived forever in sin. And this is, evidently, the meaning of the expression in Genesis, “And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever;” *i. e.*, live forever in *sin*. It could not possibly mean that he would always have lived on earth, for sin, which is the cause of all disease primarily, would have destroyed his body.

This view of the subject is confirmed by all of God’s dealings with man. For instance, he requires of fallen man faith as a condition of salvation; but he has also given a test to show whether or not that faith has been exercised, *viz.*: the external rites of Christianity—baptism and the Lord’s Supper.

To assert, then, that fallen man would have lived forever on earth, if he had been permitted to eat of the tree of life, is to assert what, to the author, seems to be a perfect absurdity. With a most destructive element—sin—*within* his body, how could man have lived forever on earth? or, how could the earth have possibly contained the population? If no one had ever died, the earth, more than a thousand years ago, would not have afforded space for all the people that would have been upon it. How, then, could it, for unending

ages to come, afford space for the human race? Besides, if, by any possibility, man could have lived forever upon the earth, then he could have evaded eternal punishment in hell.

The foregoing is submitted to the calm and unbiased judgment of the reader. Let it be taken for what it is worth; for, so far as the author is aware, it is the opinion of *one* person only!

## QUESTIONS ON CHAPTER VII.

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QUESTION 1. Where were Adam and Eve placed when they were created?

2. In what countries have men located the garden of Eden?

3. Does the description of Moses refer to the garden of Eden as it was *before* or *after* the Flood?

4. To what two rivers must it have been contiguous?

5. By what other name is the Hiddekel known? Show why.

6. By what name did Moses call the Euphrates?

7. Of what two words is it compounded?

8. Give the names of the other two rivers mentioned by Moses.

9. What does he say of the Pison?

10. Tell all about this land of Havilah.

11. What is said of the Ishmaelites? Give the Scripture authority.

12. Where was Shur?

13. Where was the land of Cush? By what other name was it called?

14. What river "compassed" it?

15. Where did Cush settle? Give particulars.

16. Into what does the Euphrates empty?

17. Into what does the Tigris empty?

18. After it empties into the Euphrates, what distance does the latter flow in one channel?

19. What does it then do?

20. What is the western branch called?

21. What is the eastern branch called?

22. Into what do they both empty?

23. Where did the Cushites dwell originally? Give the reasons for so saying.

24. Name, then, the four rivers. Are these the same which Moses mentions?

25. Where, then, was the garden of Eden? Give the reasons.

26. What other evidence can you give?

27. What does Eden signify?

28. What was in that garden?

29. What were our first parents required to do? Give the proof.

30. Was man made to labor?

31. What two remarkable trees grew in that garden?

32. Were they fruit-trees?

33. What was the design of the tree of the knowledge of good and evil? Did they need this trial?

34. Was the fruit evil within itself? Why, then, so called?

35. Did our first parents have a fair trial?

36. What was the other tree called? Why the tree of life?

37. What is the opinion of commentators in regard to this tree?

38. What do you think of this explanation? (a) If man had not sinned, would he have needed a "restorative?" (b) Do the Scriptures sustain this view? What are the scriptures relied upon to prove this view? Do they do so? Show why they do not. Did the tree of the knowledge of good and evil have any inherent quality? Did the tree of life? Then, explain what it

was, and what it was to do. What if man had eaten of the tree of life *before* he ate of the tree of the knowledge of good and evil? What if the contrary? Show why. Is this view confirmed by God's general dealings with man? Show how. Would man have lived forever on earth if he had eaten of the tree of life after he fell? Show the fallacy of such a position.

## CHAPTER VIII.

### THE FALL OF MAN.

OUR first parents were created *in the image of God*. That is, they were *like* God—like him in two particulars:

*First*. In his *spiritual* image. God is an immaterial essence; so were they, in respect to their minds or souls. God has intelligence, reason, will, etc.; so had they. God is a free, moral agent; so were they.

*Second*. In his *moral* image. God is holy, pure, and good; so were they. Their holiness was the same—not in *degree*, but in *kind*—as that of their Creator.

Being free, moral, responsible agents, they were proper subjects of *law* and *government*. This being true, God at once entered into a covenant with them—"a covenant of life." It is also called a covenant of "works," from the *condition* of it, which was *obedience* or *works*. The fact must not be overlooked, however, that our first parents were placed under a dispensation of *law*—the *moral* law. This great law was written upon their hearts.

Their probation, then, was one of *law*, and not of *grace*.

The penalty of the covenant of works was *death*: "In the day that thou eatest thereof, thou shalt die." Just here, the question is often asked, Why was the test of man's moral state made to consist in such a circumstance as that of eating, or not eating, the fruit of a particular tree? The answer is at hand: It is the best test that could have been given; for, without any extraneous motives, it decided the abstract question, whether or not man was willing to be obedient to his Maker. If, for instance, the test had been that Adam should love his wife, or that he should be "the lord of the earth," his observance of such a command would not have been a direct test of his allegiance to his God, for the simple reason that the motives which would prompt him to such obedience would, necessarily, be, more or less, of a *selfish* character. The only thing, then, that could be a proper test, would be a command, or a precept, which had nothing to influence its observance but the *authority* of God. Nor was the command at all unreasonable or burdensome; for it was said to him, in the same connection, after interdicting the fruit of that *one* tree: "Of every [other] tree of the garden thou mayest

freely eat.” Thereby permitting him to eat of the fruit of every tree, except *one*!

Another point of interest connected with this “test” arises, from the fact that it could not be observed without *keeping* the moral law; nor could it be disregarded without *violating* the same law. It was, then, of all others, the very best test that could have been made. In other words, it was so complete as that, in observing it, man would have to keep the *whole* law of God, both in heart and in life, with a faultless exactness—was to *believe* whatever God should say, and *do* whatever God should command. Nothing less than this *could* God require; nothing more *would* he demand. Then, away with the idea that it was an improper and an unreasonable “test!”

The *result* of the trial to which our first parents were subjected we too well know. The Bible is explicit on this point. The serpent persuaded the woman, and she persuaded her husband, to eat of the fruit “of the knowledge of good and evil.” (See Gen. iii. 1–5.) In this connection, three questions of interest present themselves:

(1) *What are we to understand by the serpent?*

The learned Dr. Adam Clarke has attempted to prove that the animal through which



Satan beguiled Eve was not a *serpent*, as we understand the word, but was a species of the *ape*, most probably the orang-outang. But no one, perhaps, can read his argument without coming to the conclusion that he utterly fails to establish his point. For so saying, the following reasons are given :

(a) In the Septuagint, which is the translation of the ancient Hebrew Scriptures into the Greek language, by seventy of the finest scholars then living, the Hebrew word *Nehesh* (the name given by Moses to the animal employed in seducing Eve) is translated by the Greek word *Ophis*, which means a *serpent*, a *snake*. Nor will it answer to resort to the argument used by some to meet this point, by saying there is no word in the Greek language which means *ape*; therefore, the translators referred to were compelled to use the word *ophis*, because it comes nearer signifying ape than any other word in the language. It is not true, as represented; for there are two words in the Greek language which signify ape—" *Ka-pos* " and *Kei-pos*. Now, those learned scholars, who really *spoke* the Greek language, certainly knew of these words; and the only reason which can be assigned for not using either one of them, is because they did not think that either word would properly trans-

ate the Hebrew word, "*Nehesh*." Is it not, then, much more probable that these seventy translators should have known what animal was meant by the Hebrew word, than Dr. Clarke, who wrote two thousand years afterward?

(b) The theory of Dr. Clarke does not at all explain the curse pronounced upon the serpent (*nehesh*): "On thy belly shalt thou go." Now, we all know that not a single animal of the ape species "goes on its belly." This animal, as the Bible testifies, "was cursed above *all cattle*, and above *every beast* of the field." It is the property of all cattle and of every *beast*—of every quadruped that walks the earth—to mark the ground with their feet, both before and behind. Then, as the orang-outang does the same thing (except when it goes *erect*, as it sometimes does), in what way has it been "cursed above all cattle," etc.? The truth is, there is but one animal to which the "curse" is applicable, and that is the *serpent*. Nor does it weaken the argument by *asserting* that the serpent always did "go upon his belly," for no one *knows* any such thing. On the contrary, it is more than probable that he did not; but moved on what is called a "spiral base," and, of course, in an erect posture.

(c) The many references in the New Testament to the “tempter” of our first parents, completely overturn the position of Dr. Clarke. He is there called not only the “serpent” and “the old serpent,” but the “dragon” and the “old dragon.” It is, also, a fact, which cannot be controverted, that the *original* words in the New Testament, translated *serpent*, *dragon*, etc., never mean *ape*, or any of the ape species. The fanciful theory of Dr. Clarke, therefore, must pass for what it is worth.

(2) *How could our first parents—being perfectly pure—fall from their original state of holiness?*

How a being, formed and constituted as man was, should fall into sin—how sin should ever come to be the choice of a perfectly pure and holy soul—is a problem that has elicited the careful consideration of the world’s best scholars and thinkers. Admitting that man was powerfully and most insidiously tempted, as he certainly was, still the question returns, How did his *tempter* become a sinner?—how did the angels, who kept not their first estate, fall into transgression? Sin did not first take place on earth. It began in heaven, among an order of beings of much higher rank and of nobler powers than we possess; and it

began, too, without a tempter—before Satan was in existence.

But, mysterious as the question is, have we not the means of a *partial* solution, at least? Being free moral agents, our first parents must have had the *susceptibility* appropriate to such agents. In other words, they must have been susceptible to *motive-influences*, both to good and evil, to the right and the wrong. Such susceptibilities imply nothing wrong in the person possessing them, but only that, as a moral agent, he is *capable* of wrong. Our blessed Saviour must have had them, else he could not possibly have been tempted. Our first parents, also, had them, else they could have had no trial. Indeed, every moral agent has them, else he could not be a moral agent, and responsible for his actions. The truth is, our first parents were not only moral agents, and had the susceptibilities of such agents, but they were, also, on *probation*, or *trial*. It was, therefore, *necessary* that they should have something to try them; because a state of trial, in which there was nothing to try them, would be no trial at all. For this reason, the tempter was permitted to enter the garden of Eden, and to approach the woman with his artful motive-influence. He undertakes to shake her confidence in God, and weaken her

sense of obligation to him. He tells her positive falsehoods, and blinds and deceives her in regard to the consequences of transgression. Then he appeals to her sense of taste, and to her sense of sight. He, likewise, appeals to her natural curiosity, to her desire for knowledge, and her desire for happiness. All these, too, are most powerful motive-influences of action. The confiding creature believes him. The motive he presents predominates over all opposing good influences, and she yields. She stretches out her hand, she takes, and she eats. The deed is done, and the serpent retires. Then she brings to bear upon her husband all the motive-influence of which she is capable. He, likewise, yields; and, by so doing, incurs the maledictions of Heaven.

Now, that our first parents acted most wickedly in all this, there can be no doubt. They committed a great and dreadful sin; but, in so doing, they only yielded to the motive-influences to evil, of which they, as free moral agents, had *susceptibilities*. Then, there is nothing as mysterious and inexplicable in the sin of our first parents, as many are wont to suppose; for, though man was created perfect, yet he was also created mutable; and being mutable, he was *capable of*

falling. If not capable of falling, there could have been no virtue, so far as he was concerned, in maintaining his integrity.

Here the question is often asked, Could not God, who foresaw the fall of man, have prevented it? We answer, God *can* do anything which does not imply an absurdity. He was under no obligation to create man originally. The fact that he did not create him until a few thousand years ago, is sufficient evidence that he might have postponed his creation until now, or forever, if he had seen proper. If, then, he was under no obligation to create man at first, but acted with perfect freedom in so doing, it would follow that he might continue to exercise the same freedom, or he might either unmake what he had already made or so change it as to constitute it entirely different. Then, he could have prevented the fall of man in two ways: *First*, He could have refused to create man; *Second*, He could have made man a stock, or a stone, or anything else, but a free moral agent. But that he could have prevented it, consistently with his own attributes, without destroying the moral agency of man, no mortal can prove; for such a theory would be derogatory to the character of God, and subversive of the whole tenor of the Scriptures.

(3) *What effect did the fall of our first parents have upon themselves?*

The Bible answers the question: "The eyes of them both were opened, and they knew that they were naked." (See Gen. iii. 7.) Their eyes were opened to their own sin, and shame, and guilt. They now knew good and evil in a way that they had never known before. They stood guilty and condemned, without refuge or hope, expecting and deserving the wrath and curse of God. They were afraid to meet him; and so they fled, and hid themselves among the trees of the garden. But hide from God, they could not. His all-seeing eye was upon them; and, with a voice that makes them quake with fear, he calls them to a strict account. They have no sufficient excuse for their terrible deed, but, awe-struck and confounded, they make an effort to palliate their great wickedness. The man blames the woman, and the woman the serpent! The parties are called up, one by one, to hear the curses which were pronounced.

The curse upon the serpent: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." This curse



is upon the literal serpent now. If he had legs or wings before, they were then taken from him; or, if he had previously moved in an erect posture, he was then doomed, henceforth, to creep upon his belly, and lick the dust.

The remainder of the curse had reference to the old serpent, the Devil, whose agency was employed in the temptation: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Here, in the curse upon the serpent, we have the first dawn of hope upon the fallen human pair. The language gives assurance that they were not to die immediately; that they should live to see a seed; and that a descendant of the woman should utterly vanquish the old serpent, and put an end to his usurped dominion over man. All of which was literally fulfilled in the great Seed of the woman—the Lord Jesus Christ. Satan bruised his heel when he was brought to the cross; but, by dying on the cross, he utterly vanquished Satan, and defeated all his diabolical designs. "Through death, he destroyed him which had the power of death; that is, the devil."

The curse upon the woman: "I will greatly multiply thy sorrow and thy conception; in



sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." This curse has been literally fulfilled upon the daughters of Eve, from that day to the present. Woman has not only brought forth children in sorrow, but she has been ruled over by man. The degradation of woman, especially in countries where the Bible has never gone, has been most dreadful. She has not been punished *for* the sin of her first mother, but her sufferings, in *consequence* of it, have been long and terrible.

The curse upon man: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (See Gen. iii. 17-19.)

In this curse upon Adam—he being the true representative of the whole human race—we find language more comprehensive and dreadful. It clearly and unmistakably in-

cludes two things: *First*, A curse upon the ground, involving hard and wasting labor for subsistence; *Second*, Temporal dissolution, or death. That both of these maledictions have been literally enforced, let toiling man and countless graves testify.

Let it not be overlooked, in this connection, that, in addition to the *physical* evils, or curses, which were pronounced upon our first parents, they had, previous to the time that these curses were pronounced, incurred the penalty of *eternal death*—had not only forfeited all claim and title to heaven, but had incurred the wrath of God forever and ever! Hence, the *entire* curse involved three things—*death temporal, death spiritual, and death eternal*.

Some have professed to doubt that temporal death was entailed upon our first parents in consequence of the Fall. The argument which they offer for the position is, that Jesus Christ redeemed man from the curse of the law; and, say they, inasmuch as he has not shielded man from temporal death, it (temporal death) could have been no part of the curse or penalty of the law.

The argument, however, is superficial and defective. Jesus Christ has not *absolutely* redeemed man from the curse of the law, but

has done so *conditionally*. But if the condition—"faith in his name"—is not complied with, then the curse of the law has been only stayed or postponed. So in regard to temporal death; though he has not redeemed man from the thing itself, yet he has redeemed him, *conditionally*, from the "*sting of death*"—the only thing about it that is to be dreaded. . But the Bible settles the question beyond a peradventure or doubt :

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (See Rom. v. 12.)

"The wages of sin is death." (See Rom. vi. 23.)

This is presented as a broad principle of truth—a Scripture axiom of universal application. It is true that no particular kind of death is specified; but the term *death* is used in a general and unlimited sense. Then, wherever we find death in any shape or form, or of any kind, among the human race, we may feel sure that it is "the wages of sin."

The truth is, the curse pronounced upon Adam proves beyond controversy that temporal death is the result of sin. "*Because thou has hearkened,*" etc., etc.: "*for dust thou art, and unto dust shalt thou return.*"

It may also be proper to mention the fact, in this connection, that Infidels have ridiculed the idea that the "mere eating of an apple," as they term it, could produce spiritual death in our first parents. But ridicule is not argument; and one "thus saith the Lord" is worth infinitely more than all the *assertions* of every skeptic that has ever lived, including even the devil himself, who is the father of Infidelity. In the first place, no one knows that it was an "apple" that our first parents eat; for the Bible nowhere says what kind of fruit it was. In the second place, it was by no means a trivial affair. The eating of the forbidden fruit was simply an *external* act of transgression; but the seat of the crime lay deep in the *soul*. There, where all had been holiness and love, every evil principle reigned in triumph—unbelief was there; treason, rebellion, pride, lust—in a word, the root of evil, every passion which Satan could instigate, or which man has ever felt, was contained in the principle which actuated the first transgression. The authority of God was here disregarded; the word of God was contradicted; allegiance to Heaven was relinquished; and the claims of gratitude were entirely ignored. Then, how wicked the idea which represents the "first sin" as a small

affair! No wonder, then, that God said, "In the day that thou eatest thereof thou shalt surely die." Mark the expression well. God does not say that thy *body* alone shall die, nor that thy *soul* alone shall die; but "*thou*" shalt die—meaning Adam, a compound being, consisting of *soul* and *body*—"thou," in thy entirety, "shalt die." Now, if the *body alone* had committed the offense, then the *soul* might have been spared the curse; or, if the *soul alone* had committed the offense, then might the *body* have been shielded from the wrath of God; but it was a sin of *soul and body*; therefore, they must *both* be involved in the penalty of death.

(4) *What effect did the sin of our first parents have upon their offspring?*

If one scripture-truth is more clearly taught than another, it is that Adam was the federal head, or representative, of the whole human family. In fact, he and his wife, at the time "the covenant of works" was made, constituted the human race. They constituted it *all*. There were no others. The manner of his creation proves the same thing. Angels were all created at once, by the immediate agency of the Creator. Of the human race, however, only two were formed at first, and from these all the rest have descended by

ordinary generation. Now, as all angels were created at once, each was capable of acting for himself, and in the full maturity of his powers. Accordingly, it appears that each did act for himself; that there was no federal head among them; that each individual stood or fell for himself alone. That it was otherwise in the case of man, seems to be a kind of necessary consequence of that law of his nature by which each generation is derived from that which immediately precedes it, and all from the first.

But let us appeal to the only infallible standard—the Bible. In addition to the numerous declarations upon this point, the Apostle Paul, in more than one instance, runs a parallel between the ruin brought on the whole race of man by the disobedience of Adam, and the benefits procured by Christ for all his sincere disciples. This parallel, too, is run in such a manner as to put it beyond a reasonable doubt, that Adam was a covenant head in the Fall, and Christ a covenant head in the redemption and restoration, of man. For instance: “The first man Adam was made a living soul; the last Adam was made a quickening spirit.” (See 1 Cor. xv. 45.) Here the parallel is so complete, that the very name Adam is given, also, to Christ.

If this does not teach that Adam, like Christ, was a public or federative character, then language can have no meaning. Paul, in this chapter, was contrasting death and its attendant evils, which came by Adam, with life and its attendant blessings, which came by Christ. Accordingly, in the twenty-second verse, we read: "For as in Adam all die, even so in Christ shall all be made alive." Now, if Christ was a federal representative, through whom the blessing of life is communicated, even so was Adam a federal head, through whom death is communicated.

In the fifth chapter to the Romans, the Apostle considers the subject at length, and contrasts the evils entailed upon the human race by Adam with the benefits which they derive from Christ. Here he, in an argument both clear and logical, shows that Adam was as much a public representative in the *transgression* as Christ was in the *atonement*. Unless, then, we admit that Adam was the federal head of mankind, how can they be constituted sinners by his offense? Death, being "the wages of sin," could not be inflicted on all mankind unless they had sinned, either *personally* or by their *representative*. If, then, we deny that Adam was the representative of his posterity, in the eye of



the law, how could they be considered sinners by the law? But the Apostle says, "Death passed upon all, for all have sinned." Notice, the main point in the argument of Paul is, that all upon whom death passes, or are liable to death, have sinned; but, as we know, death passes upon many (infants) who have not sinned personally, or "after the similitude of Adam's transgression," then these infants must have sinned in Adam; and, if so, he *must* have been, in the eye of the law, their federal head. Indeed, to deny that Adam, in the first transgression, was a public representative of his race, would involve us in inextricable confusion, and would make the Bible, in all that pertains to sin and atonement, a sealed book!

From the foregoing, it is obvious that, in Adam, all mankind were represented; and, in his fall, all mankind fell, in him, as truly, in the eye of the law, as he fell himself; and that the consequences of the first transgression are visited upon the whole human race, as a penal infliction, for the guilt of Adam imputed to them—they all being seminally in him, and, with him, identified in the offense.

As has been previously stated, Adam, by his transgression, fell into a state of spiritual



corruption and death. From that moment, his nature was depraved, and his affections and actions were sinful. In this state he begat children, in his own *image* and *likeness*. They were like him in nature, and, as soon as they began to act, were like him in character. This great law of *likeness* runs through all the works of God. Every seed in the vegetable world produces its like, and every animal which is capable of propagation produces its like. This universal law, too, is a *good* one; for, if it were abrogated, unspeakable confusion and misery would be the result.

Now, in accordance with this general law, Adam begat a son in his own sinful likeness; and that son begat others; and these, others; and so on to the present time. This order of things could not have been changed without a miracle; and such a miracle God has never seen proper to perform. Indeed, rather than change or contravene this great law, that "like begets like," God, "when he brought his only begotten Son into the world," preferred to perform another kind of miracle, and gave his Son conception and birth without a human father!

It is not out of place here to notice two objections, which have been urged to the doctrine which we have just been de-

fending—the doctrine of the transmission of sin from our first parents to their offspring:

*First.* It is said that the covenant made with Adam could not embrace his children, for they were not then in existence.

It is true, they were not then born, but they virtually existed in Adam's loins—did really exist *seminally*. This being true, he had a right to enter into a covenant embracing them, though they were not born. We see the same principle carried out in every-day life. It is a common occurrence for parents now to represent their unborn children; as, in making bargains, selling lands, contracting debts, etc. Why, then, was it not just for Adam to represent his children in transacting with God? In replying, it may be said, that, in one case, the transaction embraces only *temporal* things; whereas, in the other, *eternal* interests are involved. But do not parents make "covenants," or trades, or bargains, which affect the eternal interests of their children? Most certainly they do, in many ways—by the society in which they place their children, by the teachers whom they employ, by the religious influences to which they subject them, etc., etc.

*Second.* It is not just, it is said, that the

destiny of multiplied millions should be placed in the hands of *one* man.

Now, let us look at this for a moment. The question has two sides. If Adam had stood the test, all his offspring would, like himself, have been forever happy. Would this have been equitable? Yes, we all agree that it would. Then, would it not be equitable, if he became unholy, that his offspring should be unholy? The principle is the same, however it may affect the human race. If hereditary holiness and happiness would have been equitable, hereditary depravity and misery must be equitable, also. According to an old maxim, "It is a bad rule that will not work both ways."

The truth is, instead of its being unjust that *one* man should represent the whole human race, it is the most kind and merciful provision that could have been devised. Remember, that the race was to be born into the world in a state of infantile weakness. Now, during this state, would the children of Adam have been as competent to resist temptation as he was in the perfection of his powers? There is not a doubt that every individual had a better prospect by being represented in Adam, than if he had been compelled to stand for himself. The high

responsibility of Adam—the knowledge that he stood for his posterity—was, no doubt, a strong inducement to him to maintain his integrity. Then, is it unjust that Adam was made the representative of his offspring? If his offspring could have had a voice in the matter, they would have *preferred* this to any other plan that could have been devised.

Before concluding this chapter, it may be a matter of interest to devote a small space to the consideration of the manner in which this corrupt nature has been transmitted from generation to generation—from Adam to the present time. In other words, how is it that the *soul* of every human being becomes corrupt? It is necessary to say, that this is a difficult subject—one of the most difficult in the whole range of theology. One reason, too, why it is so difficult is, that the Bible is silent as to the *manner*, though not at all silent as to the *fact*.

There are, however, three ways of accounting for this; but, of course, only *one* of them can be true.

*First.* That *all* souls were created at the time that Adam was brought into being.

According to this theory, the soul is not produced by ordinary generation; but as soon as a *body* is born, a soul is given to it;

and, by means of the connection of the soul with a corrupt body, the soul itself becomes corrupt. To the author, this theory is not only objectionable, but repulsive. It virtually charges God with the corruption of each soul; since, according to the theory, God takes one of the *pure* souls originally created, and places it in connection with an impure body, and it (the soul) thereby becomes contaminated.

*Second.* That God is now constantly engaged in creating souls—that he creates one every time a human being is born.

There are two objections to this theory:

(a) It is an implied contradiction of the Mosaic account; for the idea is there clearly taught, that on the sixth day God completed the work of creation, so far as this world is concerned.

(b) This theory, as in the other case, virtually charges God with the corruption of the human soul.

*Third.* That souls are propagated by *traduction*—that is, that each soul is derived from one of the same kind by ordinary generation.

This, we think, is the true theory; and for so thinking, the following reasons, in brief, are given:

(a) There is no evidence from the Scriptures

that God is still engaged in the work of creation, so far as this world is concerned.

(b) It is no more unreasonable that we should derive our *souls* by descent than that we should derive our *bodies* by descent.

(c) It is the most philosophical way to account for the transmission of original sin from Adam to his posterity.

If God created souls according to either the first or second theory, they are either holy or sinful *per se*—within themselves. If sinful, then God is the author of the evil; if holy, then they can become sinful only as Adam's did—by actual transgression; consequently, the doctrine of "*innate*" sin is a myth! A *pure* soul cannot corrupt the body; nor can the body, which, without the soul, possesses no moral attribute, corrupt the soul.

(d) The Bible teaches that, in order to obtain salvation, we "must be born again." Now, if the soul is not born with the body, how can its renovation in conversion be called a new birth—"born again?" Surely, no one will contend that the *body* is born again.

A great diversity of opinion exists as to the *extent* of the depravity of the human soul. Is it *totally* depraved? Before answering the question, we should know just what is meant by the term "*total depravity*." If it means

that the soul is just as corrupt as it is possible for it to be, then we answer in the negative. But if it means that every faculty of it is *corrupt*—that it is, without regeneration, wholly unfit for heaven—then we unhesitatingly answer in the affirmative. There are, certainly, *degrees*, so to speak, in wickedness. Some souls are more debased and corrupt than others, owing to surrounding influences; but, as stated previously, *all* are defiled, and *wholly* defiled. To illustrate: a glass of water containing a few grains of arsenic is a poison; but twice the amount of the deadly drug will make that water a still greater poison. Just so with the human soul. This depravity, too, is part and parcel of the soul—is in it at its birth. Hence, infants are, in the eye of the law, sinners, and can be saved only by the efficacy of the atonement of Christ.

The Scripture passages upon the subject of human depravity are not only numerous, but emphatic. (See Gen. vi. 5, viii. 21; Job v. 7, xv. 14; Ps. li. 5, lviii. 3, 4; Jer. xvii. 9; John iii. 3; Rom. iii. 10–18, vii. 18, viii. 13; Gal. v. 17; etc., etc.)

It need scarcely be added, in the closing paragraph of this chapter, that all *history*, all *experience*, and all *observation* confirm—*literally*

confirm—the teachings of the Bible upon the subject of human depravity. And the *only* remedy for this depravity is the atonement of the Lord Jesus Christ. “Without shedding of blood is no remission.” (Heb. ix. 22.) Nothing, then, but the blood of Christ can cleanse the soul from its moral pollution.



## QUESTIONS ON CHAPTER VIII.

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QUESTION 1. In whose image were our first parents created ?

2. Explain what is meant by *natural*, and what by *moral*, image.

3. Why were they proper subjects of law ?

4. What was the covenant with them ? Explain this.

5. What was the penalty of this covenant ?

6. Was the test to which Adam was subjected the best that could have been made ? Explain why.

7. Was it unreasonable ? Show why not.

8. Did this test, likewise, embrace the *moral* law ? Show why.

9. What was the result of this test ? Give Scripture proof.

10. What is the first general question of interest on this point ? Was the animal an ape ? (a) By what is *Nehesh* translated in the Septuagint ? Is there a word in the Greek language meaning ape ? Explain in full. (b) What difficulty in the theory of Dr. Clarke ? Give a full explanation. (c) What of the references in the New Testament ? Give references, and explain.

11. What is the second general question ? State the difficulty in full.

12. Have we the means of a partial solution ? State them.

13. Was the blessed Saviour, likewise, subject to these motive-influences? Show why.

14. What is necessary in a state of trial? Explain fully.

15. Was man created *mutable*? Why?

16. Could God have prevented the fall of man? How? Give the two methods.

17. Could God have prevented the fall of man consistently with his own attributes?

18. What is the third general question?

19. What is meant by their "eyes being opened," etc.?

20. What did they do? Why?

21. What of the curse upon the serpent?

22. What of the curse upon the tempter?

23. Has this been fulfilled? How?

24. What of the curse upon the woman?

25. Has this been fulfilled? How?

26. What of the curse upon the man? Repeat the language.

27. Why is the curse upon Adam more comprehensive?

28. What two things did it involve in the way of *physical* curses?

29. What penalty had they previously incurred? Then give the three things involved in the entire curse.

30. Do some deny that temporal death is the result of the Fall? Give the argument. Show its defect.

31. What do the Scriptures teach upon this subject? Give the passages.

32. Is, then, temporal death the result of sin? Prove it.

33. What of the ridicule of Infidels?

34. Was the eating of the forbidden fruit the result of a prior sin? Explain.

35. What is the import of "*thou shalt die*"?

36. What is the fourth general question?

37. Was Adam a federal head? Prove it.

38. How was it with angels?

39. What do the Scriptures teach in regard to Adam as a federal head? Give them in full.

40. Why do infants die?

41. Is it a natural law for "like to propagate like"? Explain.

42. Why, then, were Adam's children sinners?

43. Has God ever changed this law? What did he do in the case of the Saviour?

44. State the first objection to this view of the subject. How do you answer?

45. Give the second objection. How answered?

46. Would Adam's descendants have preferred this? Show why.

47. Give the three methods by one of which this corrupt nature is propagated. What of the first method? Of the second? Of the third?

48. Is the human race totally depraved? Explain in full. Give an illustration.

49. What do the Scriptures teach on this subject?

50. Give the general conclusion.

## CHAPTER IX.

### THE UNITY OF THE HUMAN RACE.

It is a fact, which cannot be controverted, that the human race, as it now exists, exhibits great diversity of complexion, features, form, structure, and habits—features which constitute distinctive marks of different varieties or races. These races, too, as a general rule, are found occupying each its own peculiar portion of the earth's surface.

As to the number of races into which mankind are divided, the learned are not agreed. Some reckon *three*, others *five*, and some *sixteen*.

Professor Agassiz, a very learned naturalist, whose mind was considerably tinctured with infidelity, says: "As a question of natural history, the investigation of the human race leads to the idea of the diversity of their origin, rather than to the supposition that they have originated from a common stock." Again he says: "Reasoning on man merely as a subject of natural history, the different races *could not* have originated from *one pair*, nor from a common center; but, rather, that

mankind originated in groups, or nations, just as bees did in swarms; and that each race originated in the locality where it now exists."

These are bold assertions; and, coming from such a source, they deserve notice.

Those who assert the diversity of the origin of the human race, give the following reasons for their position:

(1) *Throughout the works of creation we see evident signs of progress—of development from a lower to a higher organism.*

In the vegetable kingdom, it is said these developments are from the lichen to the oak; and in the animal kingdom, from the mollusk to the leviathan. Why, it is asked, should man be the only exception?

As presented by its advocates, the theory *seems* plausible; but it will not bear scrutiny. It confounds *gradation* with *development*. No one will deny that there are gradations in the work of creation; but it would be *very* difficult to prove that any one of these classes can be developed into a higher class or into a different species. Each is perfect in its kind, and has its distinct boundary which it cannot pass. In other words, it is simply absurd to suppose that, by any process, one species can ever be developed into another or a higher one.

(2) *The human race exhibits great diversity in appearance and structure; showing thereby that they did not all spring from a single pair.*

Admitting this to be true, what does it amount to? Does this prove that the whole human family does not belong to one race—did not have a common parentage? Most certainly we find as great diversities among other animals—dogs, cats, cows, horses, etc.; each class of which we know belongs to the same race. Remove any animal you may select from the torrid or temperate to the frigid zone, and what will be the result? It will change in almost every respect—change in color, size, mode of living, etc. Why, just think what a change is produced upon a wild animal by simply *domesticating* it! Is it strange, then, that there should be diversities among men, dwelling, as they do, in totally different climates, and living in all sorts of ways? Would it not be marvelous, yea, almost miraculous, if there were not diversities, and *great diversities* too?

(3) *If the human race had all sprung from one pair, it could never have been so widely diffused over the earth.*

At first view, this may seem to be a strong point; but when closely examined, its inherent weakness is clearly seen.

According to the most reliable chronology, it has been over four thousand years since the Flood. Now, let it not be overlooked that *four thousand years* is quite a period. About two hundred and fifty years ago, the English planted some small colonies in this country; yet how widely have they spread themselves! Where, on this great continent, are they not found? Now, if such a dispersion has been effected in two hundred and fifty years, what may not have been accomplished in more than four thousand years?

Having briefly presented the principal arguments in favor of the diversity of the human race, let us next consider those on the other side—the arguments in favor of the unity of the human family.

(1) *Man is a cosmopolite—can live in any country.*

Man can live upon almost anything—whether vegetable or animal diet; whether upon fruits, or grains, or flesh. This is not true of any other animal. There is, therefore, nothing in man's nature to contradict the idea that he originated from a single pair.

(2) *All the different varieties of the human race can intermingle and reproduce their own species—human beings—beings capable, like themselves, of reproducing others.*

The union of individuals of similar, or closely allied, races, is frequently productive of a *hybrid*; as, mules, a half-breed between the horse and the ass; but these hybrids are not fertile—the mule cannot propagate itself. Now, the union of races entirely different does not occur in nature. We never meet with a half-breed between the lion and the tiger, nor between the bear and the hyena. But all the various races of mankind do freely intermingle, all over the world, and their half-breed offspring are everywhere fertile—can reproduce themselves. Nay, in some cases, these half-breeds are found to be superior to either of the parent stocks. Now, are not these facts sufficient to prove that all the varying races sprang from one human pair?

(3) *In all the different varieties of the human race, there is a most striking similarity in the modes of life, customs, tools, weapons, funeral rites, tombs, temples, etc.*

Implements of flint and stone, precisely similar in all respects, have been found among the ruins and on the sites of ancient villages in Europe, in Asia, in America, and in Oceania. The same is true of weapons and sundry implements of stone. It is, also, a fact, which cannot be controverted, that the



pyramidal temples of Mexico, Yucatan, and Peru, are essentially the same kind of structures as those found in India, Chaldea, Babylonia, Egypt, and Ethiopia. Likewise, the tomb-structures of Tahiti, in the Pacific Ocean, are the very counterpart of those found in England, France, and Denmark. So, too, the "dug-out," or canoe, of the North American Indian is precisely similar to the canoes of the Polynesian Islanders, in the great Pacific. How could these things be, unless the human race had a common origin?

(4) *The languages of the various races show that these races had a common origin.*

The learned Humboldt says: "The study of comparative languages shows us that races now separated by vast tracts of land are allied together, and have migrated from *one* primitive seat: yea, that there was a period, in the past, when the *whole* family of mankind was, in the strictest sense of the word, *one living whole*." Coming from the source it does, this argument needs neither expansion nor additional corroboration.

(5) *The common depravity of the human race shows that all mankind descended from one fallen father.*

No one, who is at all familiar with history, will deny that the whole human race is

wicked—not a nation or tribe on earth that has not the “trail of the serpent.” Now, how does this happen, if all are not the descendants of Adam? Were there different races, and did *all* of them fall? If so, where is the proof? Or, did Adam, the father of one race, represent all the other races; and, when he fell, did all the other races fall? If so, where is the proof? The truth is, there is but one possible way to account for this depravity of mankind, and that is by considering them as descendants from one fallen pair.

(6) *The argument from tradition.*

Among all nations and all tribes, in every age and country of the world, there have been found traditions respecting the creation of the first pair, the fall of man, the deluge, and the rescue of but one family from the destruction occasioned by it; and traditions, also, concerning the tower of Babel, the confusion of tongues, and the subsequent dispersion of mankind. Now, if all men sprang from one common stock, we can understand how the memory of these events in the early history of their common progenitors would naturally linger, in such obscure traditions, among all tribes. But if each race had a separate origin, each in its own separate zoölogical province, the existence of these

universally-spread traditions is utterly unaccountable.

(7) *The adaptation of the gospel to the wants of all men everywhere, is another proof of their common origin.*

Now, the gospel is, confessedly, only for the descendants of apostate Adam; but it is adapted to the wants of the *whole* human race—to the Hottentots, Chinese, Hindoos, Negroes, Indians, and the islanders of every sea. It raises the fallen, comforts the afflicted, puts an end to savage wars and other inhuman practices, and is to the *whole* human race as light in darkness, as life from the dead. How *could* this be, if all men have not a common origin?

(8) *The Bible positively and unequivocally asserts that all the human race sprang from one pair.*

“God hath made of one blood all nations of men for to dwell on all the face of the earth.” (See Acts xvii. 26.) Could language be made more plain or emphatic? Here Paul asserts that the entire population of the globe sprang from one and the same stock, all men of all nations, whatever be the shade of their complexion, the difference of their features, their anatomical structure, their habits of life, and their intellectual

capacity — the Caucasian, the Negro, the Mongol, the Malay, the Papuan—are, *all* of them, descendants of Adam and Eve. They all constitute one family. They are all from one mother, *Eve*; so named on that very account, that she should be the mother of all living. (See Gen. iii. 20.)

The fact is, unless it be true that all mankind have a common origin, the Bible is “a cunningly-devised fable,” and all history is utterly false! In a previous chapter, it was proved that *death* is the result of sin—Adam’s sin. If, then, all mankind did not spring from Adam, why is it that all men everywhere die? There is but one satisfactory answer, and that is, Because all mankind sprang from Adam. Besides, why, if all men are not sinners, did Christ direct that the gospel should be preached to *every* creature? All men are sinners; Christ died for Adam’s race; and, if there be on this earth a human being that is not a descendant of Adam, then Christ did not die for him—he has no Saviour!

If the doctrine of the unity of the human race be true, how, it may be asked, can we account for the great diversity in color, features, form, habits, etc., which now exist among mankind? With the Bible for our guide,

this is not a difficult problem to solve. The solution is found in the transaction at Babel. "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. xi. 6-9.)

Here, then, we see how the people were "scattered abroad," and, as a matter of course, God did all that was necessary to secure the result contemplated. He must, therefore, in this transaction, have so touched or modified man's physical constitution as that the differences of complexion, etc., would be adapted to the various localities into which the people were "scattered." This constitutional law of change was, no doubt, impressed, at once, upon all the different branches of the human family simultaneously with "the confounding of language." The

*operation* of this newly-impressed law might have been sudden and instantaneous; but, more probably, it was gradual, developing its effects through several successive generations, and the more fully, the nearer each branch approached to that region for which its *changed* constitution fitted it. But the change, once wrought, remained permanent. The new varieties did not revert to the original type, whatever that type may have been. Such, too, we know is the law impressed upon animal nature, in the inferior creation.

Some attempt to account for the different varieties of the human race by the influence of climate, food, habits of life, etc.; but, it must be confessed, the effort is a failure. A hot climate, as we know, has not produced the dark hue of some of the races; for the complexion of the Greenlander and the Esquimaux is as dark as that of the Hindoo or Hottentot. Besides, thousands of fair Europeans have settled as colonists in tropical countries; yet, though the exposure to the climate *tans* the skin, the constitution remains the same. The parents may be sunburnt, but their offspring are born as fair as the primitive race from which they descended.

Moreover, according to the most reliable chronology, it has been only a little over four

thousand years since Noah left the ark ; but we find, on evidence which cannot be disputed, that, about three thousand seven hundred years ago, there was a nation of Ethiopians settled not far from Egypt. These people were black-skinned, thick-lipped, woolly-headed, just as the Negroes of the present day are. Now, if Noah and his sons were fair-skinned, the change from white to black must have been effected in *about* five hundred years. That this could have been effected by natural causes, such as climate, food, etc., the experience of more than thirty centuries palpably contradicts. Nothing short of a *miracle* could have accomplished the work, and that miracle we find recorded in Genesis, at the building of the tower of Babel.

## QUESTIONS ON CHAPTER IX.

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QUESTION 1. Do we find great diversity in the human race? Show in what respect.

2. What of the *number* into which it is divided?

3. What is the teaching of Agassiz on this subject? Give it in full.

4. What is the first objection urged against the unity of the human race? How is it answered?

5. What is the second objection? How answered?

6. What is the third objection? Answer it in full.

7. What is the first reason assigned for the unity of the human race?

8. What is the second?

9. What the third?

10. What the fourth?

11. What the fifth?

12. What the sixth?

13. What the seventh?

14. What the eighth? Explain in detail, and give the Scripture proof.

15. How else can we account for the fact that all men are sinners?

16. How, then, can we account for the great diversity?

17. Does difference of climate account for it? Show why it does not.



18. How, then, can the diversity be accounted for ?
19. When and where were these changes effected ?
20. Give the history of Babel.
21. Was the change the result of a miracle ?
22. Now, give a synopsis of the argument against the common origin of the human race.
23. Also, give a synopsis of the argument in favor of the common origin of the same.

## CHAPTER X.

### THE DELUGE.

ONE of the most remarkable events that has ever transpired in the history of the world, was the Flood, in the days of Noah. It occurred, according to the most reliable chronology, in the year of the world 1656. The *prediction* of it, so to speak, is recorded in the sixth chapter of Genesis, in the following words: “And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under the heaven; and everything that is in the earth shall die.” In the following chapter we find the fulfillment of the prediction in the concise, but emphatic, language which follows: “In the sixth hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up,

and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him; and the Lord shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth,

and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days." (Gen. vii. 11-24.)

A careful examination of the preceding will show that the narrative of this great event, as given by Moses, is very minute. It tells *when* the Flood came, *how* it came, and *why* it came. It also gives particulars as to the extent to which it prevailed, the time of its continuance, the number of persons saved, etc.

In other parts of the Bible, too, we find frequent references to this remarkable event. "Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood." (Job xxii. 15, 16.) This book, it must be remembered, is considered by many as the oldest *writing* now in the world.

The blessed Saviour refers to the same

event, and uses it to illustrate the terrible destruction that is to befall the wicked in the final day: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." (Matt. xxiv. 38.)

The Apostle Peter, likewise, refers to it in the following words: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. iii. 5-7.)

The preceding passages are quoted to show that the *fact* of the Deluge does not rest merely upon the narrative as given by Moses. It is in other parts of the Bible—in the teachings of the Saviour and of his apostles. Indeed, it is an integral part of the Scriptures, and can never be set aside while their authority is recognized.

(1) *The Universality of the Deluge.*

One of the first questions that meets us, is in regard to the *extent* or *universality* of the

**Flood.** Was it a mere local inundation, covering a part of Western Asia and Greece? or, did it literally cover the *whole* earth? In favor of the position that the Flood was *universal*, the following arguments are adduced:

(a) It was necessary that it should be so, else the beasts, birds, and more especially the birds of passage, might have fled before the invading scourge to a place of safety; and thereby thwarted, in part at least, the purpose for which the Flood was sent.

(b) If it had not been universal, then the whole human race, including even Noah and his family, might have crossed the Caucasian Mountains, and escaped in safety; thereby not only rendering null and void the *special* purpose of the Flood, but, also, rendering the building of the ark wholly unnecessary.

(c) If the waters rose high enough to cover, to the depth of fifteen cubits, all the mountains of South-western Asia (which all admit who contend for only a *partial* inundation)—covered, for instance, the ancient Imaus, the lofty Taurus, the Caucasian range, and Ararat itself, rising to the height of eighteen thousand feet—what would hinder them (the waters) from covering the whole earth?

(d) The united voice of tradition is to the effect that the Flood was universal. The

Chaldeans, the Persians, the Egyptians, the Greeks, the Romans, the Chinese, the Hindoos, the Indians—in fact, all the ancient nations under heaven—have traditions on this subject, and they all agree that it was universal.

(e) The Apostle Peter clearly indicates the universality of the Deluge in the language previously quoted from his pen, in which the destruction of the world by *water* is contrasted with its final destruction by *fire*. If there is to be a final conflagration that will destroy this world (and we know there will be, for the Bible says so), then the Flood must have been universal, else the figure which the Apostle employs would be without meaning.

(f) The Bible positively and forever settles the question: “All the high hills, that were under the whole heaven, were covered.” (Gen. vii. 19.)

(2) *The objections to a universal Deluge.*

Having presented the *principal* arguments in favor of the position that the Deluge was universal, it will now be in place to answer the objections which have been urged against this theory. The following is a brief summary:

(a) It is asked, Where could all the water

have come from to deluge the earth and cover the highest mountains?

This question might be answered in a variety of ways. With equal propriety, we might ask where all the fire and brimstone came from which God rained upon Sodom and Gomorrah? or, where did all the water come from that now covers about three-fourths of the surface of the earth? The answers to these are easy; but they are not more so than the answer to the question as to where the water came from which produced the Deluge. *God furnished it.* He who manufactured enough water to make the oceans, rivers, lakes, etc., originally, could just as easily have produced enough to submerge the whole earth. Why could he not have done so? He has all the materials at hand for composing water; and he can compound it, or decompose it, to any extent he pleases. On the other hand, who will pretend to say that there is not enough water in the atmosphere *now* to produce just such a flood, if it were permitted to fall? The atmosphere is, according to the most reliable scientific authority, more than *fifty miles* high, and it is perfectly saturated with moisture.

(b) It is said, as the Deluge was sent as a judgment for the wickedness of the human



race, and, as the race was confined to Southern and South-western Asia, there was no necessity for a *general* inundation.

How does the objector *know* that the human race was confined to the small territory indicated? The truth is, he has no plausible grounds whatever for making such an assertion. On the contrary, reason and common sense are against such a conclusion. The human race, as we have seen, had been in existence 1656 years. The command had been given: "Be fruitful, and multiply, and replenish (*i. e.*, fill) the earth;" and, whatever other injunction may have been disregarded, we have every reason to know that this was obeyed. Now, let any one calculate, *if he can*, how many human beings could have sprung from a single pair in 1656 years; especially when families lived and "begat sons and daughters" for hundreds and hundreds of years. Why, think of it! after man's life had been greatly shortened, Jacob, with his family, went down to Egypt, and, in a little more than two hundred years, his offspring numbered about *three millions* of souls. The increase occurred, too, not only when human life was brief, in comparison with what it was before the Flood, but under the wasting and destructive influences of the most abject

slavery! Again, as has been stated in another part of this work, if the first settlers in this country have, in about two hundred and fifty years, so increased as to almost fill this country with their offspring, then what must have been the number of Adam's posterity in 1656 years? The Bible says that the world "was filled with violence"—violence as the result of *human* wickedness. It must, therefore, have been full of wicked men, and nothing short of a universal inundation would have destroyed them.

(c) Another objection urged is, that the animals from remote regions could not have been collected into the ark, and, if they had been, they would have perished for want of light and air.

This objection is rather trivial. Now, if Noah knew enough to build such a structure as the ark, the presumption is that he knew how to construct it so that it would afford the necessary amount of air and light. But if *he* did not know, *God* did; and his directions to Noah, it will be seen, are very specific and minute. As to the point raised, that the wild animals could not have been put into the ark, it is sufficient to say, that God did, at one time, march the whole animal kingdom before Adam, in order that they might all be named,

as we are taught in the Bible. (See Gen. ii. 19, 20.)

(*d*) It is urged, as an objection to the Scriptural account of the Deluge, that the ark could not have rested upon Ararat, because its top is covered with perpetual ice and snow, and that its sides are so precipitous that Noah and his family and his animals could not have made the descent.

In answer, we state, that the Bible nowhere says that the ark rested on the *top* of Ararat; nor is it at all certain that the mountain which is *now* called Ararat, is the one referred to by Moses. Jerome tells us that the name Ararat was given to the entire chain of Armenian Mountains. Many of the learned contend that the ark rested on a mountain farther east; and, as evidence of the fact, it is said that the sons of Noah “journeyed from the *east*,” to come into the land of Shinar. But the whole thing is scarcely worth a thought; for the great God who made the ice and snow can melt them at his pleasure.

(*e*) Again, we are told that if the Deluge had been universal, all the volcanoes would have become extinct.

Well, if they had, what does that amount to? It is more than probable that they were all extinguished; and, in confirmation of the

position, we *know* that there are now many extinct volcanoes. But the same agency which produced them originally, reproduced them. Besides, we have no reliable evidence to justify the belief that there is *now* in existence a volcano whose surrounding formations would antedate the Flood.

(*f*) It is said that the histories of some of the ancient nations—the Chinese, the Hindoos, the Chaldeans, and the Egyptians—go back to a period long anterior to the Flood.

This is simply an *assertion*—is not true. China is an ancient nation; but that its history goes back beyond the Flood, is utterly false. The truth is, that nation has no reliable history before the time of Confucius, and he lived in the fifth century before Christ.

Of the Hindoos, the learned Dr. Allen says: “We have no means of determining the date of any event previous to the invasion of Alexander the Great—about three hundred and twenty-five years before Christ.”

The Bible lays the foundation of the Chaldean Empire in the times of Ashur and Nimrod—from one to two hundred years *after* the Flood.

Egypt was planted soon after the division of the earth, in the days of Peleg—about two hundred years after the Deluge. The as-

tronomer, Poole, who is high authority, says: "The whole Egyptian chronology, when understood and reduced to order, is entirely consistent with the chronology of the Bible."

Having briefly answered the arguments against the universality of the Deluge, and against the event itself, we close the chapter, with the remark, that the Bible record can in this case, as well as in all others, stand the test. There is not a page of authentic history, there is not a fact or phenomenon on the earth or under the earth, which contradicts the Mosaic account of the Flood.

## QUESTIONS ON CHAPTER X.

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- QUESTION 1. When did the Deluge occur?  
2. Where is it predicted? Give the proof.  
3. Where do we find an account of its fulfillment?  
Give the Scripture proof.  
4. What of the narrative given by Moses?  
5. Is it referred to in other parts of the Bible? Where?  
6. Why does the Saviour refer to it?  
7. What does Peter say about it?  
8. What is the first argument to prove that the Deluge was universal? (a) Show why it was necessary.  
9. The second argument? (b) Explain.  
10. The third argument? (c) Give the explanation.  
11. The fourth argument? (d) Explain the facts of tradition.  
12. The fifth argument? (e) Give the reasoning of Paul.  
13. What is the sixth argument? Give the Scripture teachings.  
14. What is the first objection urged? (a) Where did the water come from?  
15. What is the second objection? (b) Show that the race may have covered much of the surface of the earth. Give full explanation.  
16. What is the third objection? (c) Show that the

objection is trivial. Show what God once did with these animals.

17. What is the fourth objection? (*d*) Show how this can be answered. Explain fully.

18. What is the fifth objection? (*e*) Show how this can be met.

19. What is the sixth objection? (*f*) Show the absurdity of such claims to antiquity. Give the facts in full.

20. Can the Bible record be sustained against all objections?

21. Recapitulate the arguments for and against a *general* deluge.

## CHAPTER XI.

### THE ATONEMENT.

THE word *atonement* is found but once in the English New Testament. "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. v. 11.) But the Greek word, translated *atonement*, in the verse just quoted, frequently occurs in the New Testament Scriptures. Our word atonement is compounded of *at*, *one*, and *ment*—*at-one-ment*—and means *agreement*, or *reconciliation*, after a separation or estrangement. The Greek word from which ours is derived is *Kat-al-la-gee*, signifying *reconciliation*, *a change from enmity to friendship*, *agreement*. Paul employs the word in such phrases as "the ministry of *reconciliation*," "the word of *reconciliation*," etc. The parties who are to be reconciled, are God and man. The Hebrew term—the language in which the Old Testament was written—for atonement is *Co-pher*. As a verb, it signifies *to cover*; and, as a noun, *a covering*. When applied to sin, it means *to cover*,



or expiate, it; to atone, or make satisfaction, for it. (Ps. xxxii. 1; Lev. xvi. 30.)

Few doctrines of revelation have furnished more fruitful topics of controversy, in the Church, than that of the atonement; and it may be added, with equal truth, that this controversy is, perhaps, greatly due to a misunderstanding of the terms employed by the contending parties. One fruitful source of this "wrangling," is the very common fault of putting a *literal* construction on the figurative language which is frequently employed in the Scriptures in describing this great transaction.

There are three prominent points connected with this important doctrine; and a discussion of them necessarily embraces not only the subject-matter of this vital tenet, but, likewise, the "gist" of the controversy.

(1) *The necessity of the atonement.*

On this point, the disputation, as a general thing, is not *in* the Church, but between the Church and infidelity. We do not, however, propose to notice, in a formal way, in this article, the absurd views held by these "scorners," except so far as their positions may be incidentally met and answered, as we attempt to assign reasons for the necessity of the atonement. Assuming, then, that the entire

penalty of the Divine law was not inflicted upon our first parents as soon as they sinned, and that the reason why it was not, was because God proposed to give the race another trial—which will not be called in question by any one who has respect for the truth—we are enabled to see good and sufficient arguments, as we think, for this “great remedial plan.”

(a) It was necessary to show God’s abhorrence of sin.

Sin is that “abominable thing” which God hates. Its malignity stands in direct opposition to the Divine benevolence, and it must be held in perfect and eternal abhorrence by God. If it were not so, then he would be chargeable with either indifference to, or conniving at, iniquity. But either charge would be blasphemous. He must, therefore, in some way, show his disapprobation of sin. There was but one way to do this, and that was to punish it; and to punish it, one of two methods must be resorted to—he must punish in the person of the offender, or in that of a substitute. Had he resorted to the first method, then man could not have had a second probation—would have been doomed irrevocably, and that, too, without the *possibility* of salvation. In mercy to the race, God

determined to grant man a second trial, but this could not be done and yet exhibit his hatred to sin, without appropriate punishment. For this reason, therefore, as he had determined to grant this second probation, a victim must be found—a substitute obtained. It was a difficult problem, but everlasting thanks be to the Eternal Godhead, the problem was solved. The Son said: “Here am I, send me.” In this grand scheme, God’s abhorrence for sin is exhibited to angels, to men, and to devils. But in no other way, so far as human reason can discover, could it be done and grant the race another day of trial, save by the atonement brought to view in the Scriptures. It was not enough (be it said with profound reverence) for God to *say* he disapproved of sin, he must *show* it by his *actions*.

(b) It was necessary to exhibit God’s regard for the moral law.

The intrinsic value, and the practical application of the moral law, under which our first parents were placed, cannot have escaped the observation of every intelligent and reflecting mind. As a rule of moral action, it was absolutely perfect. But for the violation of this law, man would have stood, to this day, on the high summit of his primeval

innocence, and devils would have been angels of light. Darkness would not have brooded on the face of the earth, nor would the fires of wrath have been kindled in the bosom of hell.

Both the precept and penalty of this law were infinitely excellent—its demands and sanctions were just what they should have been. So perfect was this rule of action, that, if there had been no transgression, there could have been no suffering. All natural evil, or misery, now in the universe, is the consequence, in some way, of the visitation of that law—of moral evil or sin. The penalty of this law, too, was just as necessary and important as the precept, and the regard which God cherished for the former would be the precise measure of that regard which he had for the latter.

Now, that God actually did cherish the highest regard for that law, is evident from the positive teachings of the Bible, and from the very nature of the case. This law, so to speak, was a part of himself—was the breathing of his own heart. It was an outward expression of his eternal regard for the harmony and happiness of moral beings, not only in this world, but throughout the universe. But, against this pure and holy law, man sinned. There was, therefore, but one

line of conduct for God to pursue. The law had been violated, and to preserve his own integrity and that of his government, it must be vindicated. Long before this time, angels had violated the same law, and he had "cast them down to hell." Could he refuse to vindicate the majesty of the law in the case of *man*? Impossible! To vindicate this law an adequate punishment must be inflicted. Had he inflicted it upon man at the time of transgression, then there could have been no salvation. To grant man another day of probation then, and at the same time to preserve the dignity of the law, he must demand such amends—such an *atonement*—as would meet the claims of the law, and meet them, too, in as satisfactory a manner as though the penalty had been inflicted in its original import. Nothing less would meet the case, and we, therefore, see that God's regard for the moral law produces a necessity for the atonement.

(c) The atonement was necessary—*absolutely* necessary—to man's salvation.

Man, as has been stated, violated the law of God—became a sinner. The demands of that law were *perfect* and *perpetual* obedience. To save man, therefore, under such circumstances, it must be done by one of three methods.

*First.* God must pardon him by Divine prerogative.

This, as a pure and holy Sovereign, he could not do, for he must have respect to the claims of his own law. Besides, he had already refused to exercise the same prerogative in the case of the fallen angels, and had he pardoned man upon sovereign principles, then those lost spirits could have charged him with *imbecility* and *instability*—imbecility in enacting an improper law, and instability in not enforcing the penal claims of the law which he himself had made. Both of which would be blasphemous.

*Second.* He must pardon the sinner upon the sole condition of repentance.

This, too, is impossible. However deep man's repentance, or contrition, may be, his *past* conduct, in the eye of the law, must continue just as it was. Its character would be the same as before. It was sinful at the time the repentance occurred (admitting for the sake of argument that it could occur), and so it must remain forever. This the conscience of the penitent teaches, and it is confirmed, too, by every principle of law and justice. Repentance, as far as it has any moral character, affects only the *present* and the *future*, but it cannot, in this respect, have any

bearing upon the *past*. It cannot annihilate past offenses; it cannot even modify their enormity; it cannot even palliate their circumstances. There they stand, as they were in the judgment of the law, as they were in the mind of God, as they were in the conscience of the sinner, and as they were in the records of the universe. Repentance can, in no sense, repair the injury inflicted on the law. In this respect, it has no more power in *moral* than in *pecuniary* transactions. For illustration, a man robs the government. In this act he commits a moral wrong, and inflicts a pecuniary evil. He repents. But does this meet the demands of the law and remedy the evil? Can he be restored simply because he is sorry? Such a state of mind, on his part, neither cancels his guilt nor pays the government back its money. The law is still a violated and dishonored law, in both the moral and pecuniary aspects of his offense, and its claim is uncanceled. If the sorrow of a highwayman cannot restore the murdered man to his weeping family, nor the money which he may have obtained by the foul deed, nor in any sense repair the pecuniary loss, it is equally true that the same state of mind is utterly powerless to change his relations to law in regard to the moral

aspect of the deed. It is just so in regard to the penitent sinner. He may be sorry for his sin, but where is the honor of the law? His repentance cannot repair the evil which he has already done—cannot possibly reach that point.

*Third.* God must save the sinner without violating the law; that is, the plan devised for that purpose must be one that *sustains* and *honors* the law.

This is the true theory, and, in another part of this chapter, we will see more fully what that plan is. Suffice it to say, in this connection, that God could not begin the work of salvation—could not make repentance, or anything else, a condition of acceptance—could not offer life on *any* terms, until the law is properly sustained and honored. This was done in the plan devised by infinite Wisdom, as will be shown presently.

(*d*) An atonement was necessary from the fact that it has actually been made.

The *fact* of the atonement is a proposition which will not be called in question by any one who believes the Bible. From Genesis to Revelation the Scriptures *abound* with proof positive upon this point. The animal sacrifices, the Mosaic ritual, and the prophecies of the old Dispensation, are meaningless,



except as associated with the idea of an atonement, and the New Dispensation, with its expressive and impressive ordinances, is simply an epitomized history of the great transaction. The *fact*, however, is proof of the *necessity*, for surely no man, endowed with reason, can believe that God the Father would have subjected his own Son to such humiliation and suffering, if there had been no necessity for such a life and for such a death.

The foregoing reasons are sufficient to prove the necessity of the atonement, and to prove, too, that without it salvation could not have been tendered to fallen man. Any other plan than one which had proper regard to the majesty of the law, would be dishonoring to God, and all that could be said of it would be that it was a scheme in which Mercy had completely triumphed over Justice. Such a course of procedure would shake the confidence of the unfallen angels in the government of God—yea, would shake the very pillars of God's throne, and subvert all law.

(2) *The nature of the atonement.*

Quite a diversity of sentiment has existed, and still exists, in relation to this point. In order to a better understanding of the subject,

we briefly present the *negative* and *positive* aspects of the question.

(a) The atonement does not signify the *payment of a debt*—is not a commercial transaction.

The theory held by some is, that God had threatened the transgressor with eternal punishment, and, until the whole amount of suffering due to him according to the literal demands of the law, had been inflicted upon his *substitute*, God could feel no compassion for him as a rebel. According to this theory, the debt—the *whole* debt—must be literally paid before the sinner could be saved. This view of the subject cannot be true for three reasons:

*First.* It represents God the Father as being comparatively indifferent in regard to the salvation of the sinner—represents him as a stern, unfeeling Judge, without in any way *coöperating* in the work of salvation. But this does not accord with facts. (See John iii. 16.)

*Second.* It demands a transfer of moral character, which is utterly impossible. In no way possible could the law have the same penal demands against Christ that it has against the sinner. Nor could Christ possibly suffer in *kind* that which was due the violator

of God's law, for there would be ingredients in the cup of the latter which could not exist in that of the former. Such, for instance, as inimical feelings toward the Father, a guilty conscience, absolute despair—yea, *all* that is meant by the "second death."

*Third.* It precludes the possibility of the damnation of any sinner for whom such an atonement was ever made. If Christ suffered the literal penalty, then those for whom he thus suffered may feel secure, for justice can have no further demand upon them. In other words, if the sinner simply owed a *debt* to Heaven, which Christ fully discharged for him, then his release from all liability to punishment, and his introduction into heaven might be demanded on the ground of equitable justice, for he has responded satisfactorily to the entire claim that was against him, not in person, but, which is the same thing, by proxy, in the person of Christ. Such a commercial view would nullify conditions, and supersede obedience and moral purity as prerequisites to eternal life. It is not improper to state, in this connection, that this view, with, perhaps, some slight modifications, is held by all those who advocate a *limited* atonement. In this way they account for the salvation of the "*elect*,"

(b) Nor does the atonement involve the idea of suffering equal to what the whole race was bound by transgression to endure.

This point is closely allied to the preceding one, but there is an important thought in it which is not developed in that argument. The truth is, instead of suffering what the *whole race* would have endured without the atonement, he did not suffer even what the *redeemed* would have suffered. If he did suffer an amount equal to that of the latter, then the gospel-plan of redemption would cease to be what is claimed for it—a plan for diminishing misery and creating happiness among the rational creatures of God. For if Christ suffered all that the law would inflict to eternity upon “the redeemed,” then there is no gain on the principles of general benevolence. The same misery is endured, according to such a hypothesis, which would have been endured had the whole race of Adam perished without the provisions of the gospel. Satan, then, has met with no signal defeat. If he has not literally accomplished the ruin of the whole family of man, he has, according to this theory, accomplished that which amounts to the same thing, and his purposes are substantially answered. He has secured a part of the human race, as the victims of despair,

and for those who are rescued from his grasp, he has received a full equivalent in the sufferings of Christ. Surely this is not the gospel-plan which inspiration reveals, for this, in the abstract, prevents no misery, nor does it bring any accession to the happiness of the universe.

(c) The atonement does not affect, *directly*, the legal standing of the sinner.

This proposition is almost self-evident. The atonement found man a sinner, and it left him a sinner. It found him under the curse of God's law, and it left him under that curse. In other words, notwithstanding the atonement, the law remains in all its original force, and in case the sinner does not avail himself of the benefits afforded in the probation which the atonement secured, the law, with its awful maledictions, will be rigidly enforced. Indeed, the obligation to obedience is increased by the atonement, and from the same source the penalty of the law has acquired tenfold more rigor and severity.

(d) Nor does the atonement, in the abstract, secure the salvation of any one except idiots and infants.

All adults of unimpaired minds, within the range of the Christian world, can make the fruits of the atonement available, and the

redemption of Christ personal and eternal, by faith only. Not all the ocean-like merit of Christ's death, nor all the Divine efficacy that emanates from the Cross, could save one man without a trusting coöperation on his part.

Having considered the subject *negatively*, let us now view it *positively*.

(a) It is a substitution—was in the sinner's place.

The Scriptures abound in proof that the sufferings of Christ were in our stead. In no sense were they for himself; hence, they were, in that regard, *vicarious*. "For he hath made him to be sin *for us*, who knew no sin, that we might be made the righteousness of God in him." (2 Cor. v. 21.) This verse clearly teaches that Christ was made, in his sufferings, a *substitute* for us. We do not mean that, in becoming a substitute for us, our sins, in any sense, became his sins, or that our guilt actually became his guilt, or that he was in any sense a sinner, but we do mean that, because he became our substitute, he was treated as a sinner. In this sense, and in this alone, can it be said that our sins are imputed to Christ. He was treated as a sinner, although there was no sin in him, that we might be treated as righteous, although

there is no righteousness in us. "Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." (Isa. liii. 4-6.) "For Christ also hath once suffered for our sins, the just for (or *instead of*) the unjust." (1 Pet. iii. 18.)

(b) It is a propitiation.

One purpose of the atonement was, evidently, to conciliate—to reconcile. God and man were at variance, and Christ, as mediator, undertook the task of reconciling the parties. He was well qualified for this work, because he was allied to both—was God and man. No other being in the vast universe was so competent. Indeed, no other being could have acted in such a capacity. The Scriptures are explicit in regard to the propitiatory character of the atonement. "And he is the *propitiation for our sins*; and not for ours only, but also for *the sins of the whole world*." (1 John ii. 2.) Here the word *hi-las-mos*, translated *propitiation*, means a satisfaction for our offense—a satisfaction that turns away wrath or displeasure, and opens the way for the exercise of mercy and grace. "And

having made *peace* through the *blood of his cross*, by him to *reconcile* all things unto himself." (Rom. iii. 25.) "Whom God hath set to be a *propitiation*, through faith in *his blood*, to declare his righteousness for the remission of sins that are past, through the forbearance of God." (Rom. iii. 25.) "By whom we have received the (*katal-la-geen*) *atonement*," or *reconciliation*. (Rom. v. 11.)

(c) It is a ransom.

The original word, *lu-tron*, which means ransom, denotes a price, and primarily signified the consideration which was given for the release of a captive. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a *ransom* for many." (Matt. xx. 28.) "Who gave himself a *ransom* for all to be testified in due time." (1 Tim. ii. 6.) The meaning of the word in these passages is quite obvious. It denotes the price of atoning blood, which Christ gave to release the world from the prison of despair and the bondage of sin. Not a price that canceled all the claims of God upon the sinner and made heaven his due, but a price that made him a prisoner of hope—a price that made his sins remissible, and holiness and heaven attainable. In a word, he paid the price of his blood, that men *might* become the



“sons of God,” as the Sacred Scriptures express it.

(*d*) It is a complete satisfaction.

We mean by the word satisfaction, when applied to the atonement, that it is an offering to Divine justice, which renders it as consistent with the righteous character of God, the authority of law, and the ends of government, to pardon the sinner who believes in Jesus, as it would have been to inflict extreme personal punishment upon the offender. We do not mean that Christ suffered the *literal* penalty of the law, nor do we mean that he suffered in *amount* what the race of sinners would have endured. The literal penalty of the law was eternal death, and the amount of suffering due to fallen man was the accumulated agonies of the entire race throughout the never-ending cycles of eternity. *Neither one of which did Christ suffer.* Nor could he, for the same reason, have suffered the literal penalty of the law due even to those who shall be saved. The theory, therefore, which would secure the salvation of the “*elect*” upon the hypothesis that Christ *literally* paid the debt which they owed to the law, is, to use the mildest expression, without foundation. This commercial or credit-and-debtor view of the atonement is contrary to reason and to

Scripture. If the Saviour has purchased, by the payment of an exact equivalent, the salvation absolute of all for whom he died, as Calvinists teach, then it follows that the Father is under obligations, in strict justice, to save them. Hence, their salvation, so far as God, the Father, is concerned, cannot be of *mercy* or *grace*, but of *debt*, and the entire display of the Divine benevolence in the salvation of sinners, is reduced to a fiction. But Paul, in his masterly argument, settles this question. "Being justified freely by his *grace*, through the redemption which is in Jesus Christ." (Rom. iii. 24.) The truth is, it could not be otherwise. Divinity could not suffer, therefore it was the human nature of Christ alone that did suffer. This humanity, however elevated, was finite, and no finite being could, in a limited time, endure the literal infliction of an infinite penalty. Moreover, to suppose that Christ suffered in nature and degree precisely what the sinner would have endured, detracts from the dignity of the atonement. It supposes that satisfaction was made to Divine justice by bearing the full measure of the sinner's merited misery, allowing nothing for the eminence and glory of him who suffered.

The atonement was a *governmental* transac-

tion—had no sort of reference to *individual* cases. It was a plan devised to remove the difficulties which stood in the way of man's salvation. These difficulties were a *broken law* and the *unsatisfied claims* of *Divine justice*. While these barriers existed, God could not, consistently with his nature, extend mercy to man. The removal of these impediments was the object of the atonement. Christ kept the law in every particular, and this perfect obedience, in connection with the intense, yea, indescribable, sufferings which he endured, were deemed a full and complete satisfaction to Divine justice. Or as Paul expresses it, "That he (the Father) might be just, and the justifier of him which believeth in Jesus." (Rom. iii. 26.) In this great transaction, then, the dignity and authority of the Law-giver are vindicated, justice is satisfied, and a door of mercy is opened to a fallen race. If this view of the subject is correct, then the atonement consists not in absolutely canceling the demand against *one* man or *all* men (for notwithstanding the atonement, the sinner is just as guilty and ill-deserving as though Christ had not died), but it is an opening of the door of hope, a making the pardon of sinners consistent with the character and law of God.

(3) *The extent of the atonement.*

On this point the religious world is divided into two classes—one maintaining that it is unlimited, the other that it is limited. The former is, we feel confident, the true theory, and for so saying, we present the following summary of arguments:

(a) From the relation in which the whole human race stood in reference to God.

They were all his children, and they were all in the same condition—all sinners. All, then, stood in precisely the same relation. Of the whole race it could be affirmed, "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. iii. 10-12.) This being true, there was nothing in any part of the race that could justify the selection of a part to the exclusion of others. As, then, there was nothing in the human *race* to justify the bestowment of special favors, surely no one can truthfully assert that *God* would exercise such partiality. How could he do so, consistently with justice, when all occupied precisely the same relation to him? Not a single reason can be assigned for such a procedure. No motive could possibly be assigned for

exercising mercy toward a few instead of to all—to the entire race of mankind as sinners.

(b) From the nature of the atonement itself.

We have seen, previously, that the atonement is a *governmental* transaction, and consisted in the infliction of such sufferings upon the Lord Jesus Christ as would amply vindicate the Divine character, and sustain the government of God in the salvation of sinners. An atonement, therefore, which would justify the throne of heaven in saving *one* sinner, would necessarily justify the same court in saving *all* sinners. If, in a word, the atonement merely opened the door of mercy, if it simply prepared the way for the offer and the *exercise* of pardon, then it must go upon the broad ground, and limitation is positively out of the question. No plan, be it spoken with reverence, could be devised which would justify God in offering salvation to *one* that would not justify him in extending the invitation to *all*. No mortal can successfully controvert this position, for it is as impregnable as the pillars of eternal Justice. If, then, the atonement embraces *one* sinner, it embraces *all* sinners. And if any man can show how *one* can be saved, he can also show how *all* can be saved.

(c) The invitations of the Bible are made indiscriminately to all.

This declaration, it is presumed, will not be denied or doubted by those who are familiar with the Scriptures. "Look unto me and be saved, all the ends of the earth." (Isa. xlv. 22.) "Repent ye, and believe the gospel." (Mark i. 15.) "Go ye into all the world and preach the gospel to every creature." (Mark xvi. 15.) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. xxii. 17.)

Such passages as the foregoing could be multiplied almost indefinitely, but these are sufficient. If they do not teach that salvation is possible to all, then words have no meaning. The calls and invitations of the gospel are founded upon the atonement. In other words, the atonement is the foundation, and the offer is the superstructure, and we may, with propriety, ask, on what principle can the latter be greater than the former? Such a thing is impossible.

(d) Sinners are upbraided and condemned for not complying with the gospel offer.

Says the blessed Saviour, "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John iii. 19.) On another occasion, "began he to upbraid the cities wherein most of his mighty works were done, because they repented not." (Matt. xi. 20-24.) Of the stubborn and unblushing Jews he said: "Ye will not come unto me that ye might have life." (John v. 40.) Read also the parable of the marriage feast. (See Matt. xxii. 1-10.) Now, if the parties addressed could have complied with the offer, then the atonement embraced them. If it did not, then the atonement could not be sincere.

(e) The Scriptures teach that Christ died for such as do or may perish.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that *bought* them, and bring upon themselves swift destruction." (2 Peter ii. 1.) "And through thy knowledge shall the weak brother *perish*, for whom Christ *died*." (1 Cor. viii. 11.) "Destroy not him with thy meat,

*for whom Christ died."* (Rom. xiv. 15.) Now, as they were bought by Christ, and as he died for them, their salvation was once possible. If so, the theory of those who believe in a limited atonement, and that all will certainly be saved for whom Christ died, has no foundation in Scripture, as the foregoing positively proves.

(f) The Bible declares that the failure of sinners to obtain salvation is attributable to their own fault.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." (Deut. xxx. 19.) "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon him." (Isa. lv. 7.) "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?" (Ezek. xxxiii. 11.) (See Rev. i. 24, 25; John iii. 19; v. 40; Matt. xxiii. 37; 2 Peter iii. 9.)

(g) The Scriptures represent unbelief, and



not the limitation of the atonement, as the reason why sinners finally perish.

“He that believeth shall be saved; he that believeth not shall be damned.” (Mark xvi. 16.) “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him.” (John iii. 36.) (See John iii. 18; v. 24; xi. 26; Acts x. 43.) Surely, if words have any meaning, the sinner is not lost for want of an unlimited atonement. Indeed, there is not a single passage of Scripture which, when properly interpreted, sustains the theory of a limited atonement—an atonement simply for the “elect.”

Having finished the discussion of this subject, we are now prepared to define the word atonement in one brief sentence: It is such a satisfaction rendered to Divine justice, by the active and passive obedience of Christ, as that God can, and does, extend the offer of salvation to the entire race of sinners.

## QUESTIONS ON CHAPTER XI.

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QUESTION 1. How often does the word atonement occur in the New Testament? Show where.

2. What of the Greek word translated atonement?

3. Define the English word atonement.

4. What is the Greek word from which ours is derived? Explain in full.

5. Who are the parties at variance?

6. What is the Hebrew word? Show its meaning.

7. Has the atonement been the subject of controversy? What is the chief cause?

8. What is the first general point of inquiry?

9. Where is the controversy in this case?

10. (a) Give first reason for the necessity of the atonement. Explain in full.

11. (b) Give the second reason. Give full explanation.

12. (c) What is the third reason? Explain. Give the three methods for pardon, and show which is the true one.

13. (d) What is the fourth reason? Explain.

14. What is the second general point of inquiry?

15. Why treated negatively and affirmatively?

16. (a) Is it the payment of a debt? Show why it is not. Give the three objections.

17. (b) Does it involve the idea of suffering equal to what the whole race would have endured? Show why not.

18. (c) Does it affect directly the legal standing of the sinner? Show why it does not.

19. (d) Does the atonement in the abstract secure the salvation of any but infants and idiots? Show why it does not.

20. In the affirmative view is it a substitution? (a) Explain in full, and give Scripture-proof.

21. (b) Is it a propitiation? Show why.

22. (c) Is it a ransom? Show why.

23. (d) Is it a satisfaction? Explain this point in full.

24. What is the third point of inquiry? Give the two classes into which the religious world is divided.

25. (a) What is the first argument for an unlimited atonement? Explain.

26. (b) What the second? Explain.

27. (c) What the third? Give proof.

28. (d) What the fourth? Prove it.

29. (e) What the fifth? Give the proof.

30. (f) What is the sixth? Give proof.

31. Is there a single passage of Scripture, which, when properly interpreted, favors a limited atonement?

32. Give definition of atonement.

## CHAPTER XII.

### REPENTANCE.

BOTH the Old and the New Testament Scriptures give great prominence to *Repentance*. Connected with this subject, there are some points of special interest.

(1) *The import of the word.*

The Scriptures are clear and explicit in reference to the *nature* of repentance. In the Greek language (the language in which the New Testament was originally written) there are two words which are translated “repent.” These are “*meta-mel-o-mai*” and “*meta-no-eō*.” The former implies *sorrow, contrition*; the latter, *sorrow and turning from*. When used in reference to a sinner, the first means *sorrow for sin*; and the second, *sorrow for and turning away from sin*. The only difference in the words is, one implies more than the other, as will be seen by the manner in which they are defined. The case of Judas, after he had betrayed his Master, is a fine illustration of the first word—“*meta-mel-o-mai*.” He “repented”—was sorry for what he had

done; but that was as far as he went. Hence, the word which we have just given, is the one employed to represent his case. But when Peter was denouncing the sins of the Jews, and said, “*Repent* ye, therefore, and be converted, that your sins may be blotted out,” he used the word “*meta-no-eō*,” for the reason that he not only wished them to be *sorry* for their sins, but to *forsake* them—turn away from them. And generally, where repentance is spoken of in scripture, connected in any sense with *salvation*, the last word which we have quoted is the one always used. The former word, then, denotes sorrow or contrition—just such sorrow and contrition as a condemned *criminal* feels when he has been detected and exposed; the latter denotes sorrow *and* a determination to abandon—just such a frame of mind as the thousands of sinners possessed on the day of Pentecost, when they cried out to the apostles, “Men and brethren, what shall we do?”

From the foregoing, it is evident that the Scriptures speak of two kinds of repentance; and theologians have, generally, agreed to call one *legal*, and the other *evangelical*, repentance. These terms, however, are not well chosen, for the *law* of God is an important element in producing evangelical repentance—

is, as Paul terms it, "our school-master to bring us to Christ." A better distinction would be, *worldly* and *godly* repentance, for this is scriptural. (See 2 Cor. vii. 9, 10.)

The repentance, therefore, which is demanded of the sinner, as a prerequisite to salvation, may be defined as follows: A godly sorrow wrought in the heart by the Holy Spirit, whereby from a sense of sin, as offensive to God and destructive to the soul, the sinner turns from his sins and agrees to abandon them forever.

(2) *The necessity of repentance.*

There are many reasons why a sinner should repent, and out of that number we mention the following:

(a) From the very nature of sin.

Sin, both in its essence and results, is direct rebellion against God. It is a surrender of ourselves to the great enemy of God and man, and it brings upon the soul that condemnation which disqualifies it for the service and enjoyment of that which is pure and holy. We must "cast off the works of darkness" before we can be prepared to "put on the armor of light." If our hearts are at "enmity to God" here in this world, how could we possibly enjoy the bliss of heaven? Surely an impenitent soul could have no con-

geniality of nature for that which is infinitely pure.

(b) From the nature of the law which we have transgressed.

Now, it is clear, if the law of God, like many of the statutes of an earthly monarch, were unjust and unreasonable, then, perhaps, there might be some excuse for rebellion, at least in feeling. But that law is "just and good." How, then, can the constant violators of such a law hope to escape punishment? Would the most lenient of earthly sovereigns pardon an unrepentant rebel? He would not, he *could* not. Then, how can God, the most just of all sovereigns, pardon the most rebellious of all rebels, without repentance?

(c) From the positive declarations of the Bible.

The broad and comprehensive ground for the necessity of repentance is expressed in the following sentence: "Except ye repent, ye shall all likewise perish." This of itself is sufficient. Without repentance, we can have no hope of salvation. But the Bible is *full* of such declarations. The promises are made to the penitent, and the threatenings are denounced against the impenitent. "All men everywhere are commanded to repent." Such, therefore, as refuse to do so can have

no hope of heaven. That repentance, too, must be exercised in *this* life, for there is no place for it in the world to come. (See Eccl. ix. 10; Rev. xxii. 11.)

(2) *The position which repentance occupies in the salvation of the sinner.*

According to the Calvinistic theory, the following is the order: 1. Regeneration; 2. Faith; 3. Repentance, etc. This order is evidently contrary to the plain teachings of the Scriptures, and for so saying we present, in brief, the following reasons:

(a) The sacred writers, wherever they speak of repentance in connection with faith or regeneration, always place repentance *first*.

“*Repent ye, and believe the gospel.*” (Mark i. 15.) “Testifying both to the Jews, and also to the Greeks, *repentance* toward God, and *faith* toward our Lord Jesus Christ.’ (Acts xx. 21.) “Him hath God exalted with his right hand to be a Prince and a Saviour, for to give *repentance* to Israel, and *forgiveness of sins.*” (Acts v. 31.) In all these passages *repentance* is placed *before* faith and forgiveness.

(b) The Scriptures often speak of repentance as the beginning of a religious life.

The dispensation of John the Baptist was preparatory to the gospel, and the burden of



his preaching was "the baptism of *repentance*"—a repentance that would prepare the people to receive the gospel by *faith*. "Not laying again the *foundation* of *repentance* from dead works, and of *faith* toward God." (Heb. vi. 1.) Here repentance is not only placed before faith, but it is made the foundation of religion.

(c) From the testimony of the Apostle Peter.

"*Repent*, and be baptized every one of you in the name of Jesus Christ, for the *remission of sins*, and ye shall receive the gift of the *Holy Ghost*." (Acts ii. 38.) Surely no one will say that these persons were regenerated believers, for, if so, their sins must already have been remitted; but they were commanded to "repent and be baptized," in order to remission. Hence it is clear that repentance *preceded* remission; but, as remission always accompanies faith and regeneration, their repentance must have been *prior* to faith and regeneration.

Many more quotations of like import might be presented, but we will give only two. "And ye, when ye had seen it, repented not afterward, that ye *might believe* him." (Matt. xxi. 31.) Here repentance is made the antecedent of faith. "*Repent* ye, therefore, and

be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” (Acts iii. 19.) In this passage, repentance, instead of coming after faith and regeneration, is presented as one of the conditions in order to remission, and, consequently, in order to faith and regeneration.

(d) “All men everywhere” are “commanded to repent,” and to repent “*now*.”

They, then, are either required to do what God knows they cannot do, or else repentance *does precede* regeneration. For, if regeneration comes before faith, and if the sinner is perfectly passive in regeneration, as Calvinists teach, then the finally impenitent may, with justice, plead as a reason why they did not repent, was because God did not regenerate them, thereby throwing all the responsibility of their eternal destruction upon God himself! Then, to make the “order” of the Calvinistic theory accord with the Bible, it must be completely reversed—first, Repentance; second, Faith; third, Regeneration, etc.

## QUESTIONS ON CHAPTER XII.

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QUESTION 1. What is the subject of this chapter?

2. What is the first general division of the subject?

3. What does *meta-mel-o-mai* mean?

4. What is the meaning of *meta-no-eō*?

5. Give illustrations of these words in the case of Judas, and in the preaching of Peter on the day of Pentecost.

6. Which word is used in the Scriptures when repentance is connected with salvation? Illustrate in the case of a criminal and that of a repentant sinner.

7. Of how many kinds of repentance do the Scriptures speak? Name those mentioned by theologians.

8. Are these terms well chosen? Why not?

9. What would be a better division? Why? Give scripture proof.

10. What, then, is repentance?

11. What is the second general division of the chapter?

12. Show the necessity of repentance. (*a*) From the nature of sin. (*b*) From the nature of the law which we have transgressed. (*c*) From the positive declarations of Scripture. Give those scriptures.

13. What is the third general division?

14. Give the Calvinistic classification.

15. Prove that this is wrong. (a) Show where the sacred writers place repentance. Give proof. (b) The *place* which the Scriptures assign to repentance. (c) From Peter's testimony. Also give other scriptures.

16. If regeneration precede repentance, what plea could the sinner make for not repenting?

17. What, then, is the classification according to the Scriptures?

## CHAPTER XIII.

### FAITH.

FAITH is one of the most prominent doctrines of the Bible, and it is an important element in all the "Creeds," not only of Christendom but Heathendom. The truth is, there can be no religion without faith; and the difference between true and false religion consists, not so much in faith abstractly considered, as it does in the *objects* and *purposes* of faith.

In order to a correct understanding of this subject, it is necessary to discuss several points.

(1) *The meaning of the word.*

Our English word faith is derived from the Greek word *Pis-tis*, and it is from the Greek verb *Pei-tho*, which literally means *to persuade*. Hence, the proper definition of faith, according to the etymology of the word, is *the belief of truth*; or, *that persuasion from evidence by which a proposition is received as true*.

This definition accords with that given by the Apostle Paul when he said, "Now *faith*

is the substance of things hoped for, the evidence of things not seen." (Heb. xi. 1.) In this passage, the word translated *substance* means *confidence—strong persuasion—*as we see by reference to Heb. iii. 14; and the word translated *evidence* signifies *conviction—strong proof or demonstration*. These things being true, Paul's definition of faith may be stated as follows: *Faith is the strong persuasion and clear demonstration of hoped for and invisible things*. In other words, the *mind* and *heart* are so well satisfied as to the truth of the "invisible things" upon which they are interested, that these "invisible things" become positive realities.

(2) *The nature of faith.*

Is faith the gift of God, or is it the act of the creature? Upon this point volumes have been written, and the answer to the question, according to many theological writers of distinction, determines the "school" to which one belongs. Much of this controversy, however, results from a misunderstanding as to the import of the phrases, "*gift of God*" and "*the act of the creature*." Now, in one sense, every good which we enjoy is the gift of God. Some of these blessings, however, are *unconditional*, and some of them are *conditional*,

gifts. For illustration, air, water, light, etc., are unconditional gifts; but shelter, food, raiment, etc., are conditional gifts. God gave manna to the starving Israelites, and he gave the rich harvest to the field of Boaz, but no one can say that they were the "gift of God" in the same sense. In the former case, the gift was absolute, without the agency of man; in the latter case, the gift was the result of the agency of man in sowing and cultivating the field. Likewise, in reference to "the act of the creature," a distinction must be made. Thus, what Saul of Tarsus did when he "held the clothes of them that stoned Stephen," and what the "man with the withered hand" did, when, by the command of Christ, he "stretched forth his hand," were both acts of the creature; but no one can say that they were such in the same sense. In the first case, the act was performed by the exercise of native powers, without divine assistance; in the latter case, the act was performed with the help of divine power.

Now, to say that faith is the gift of God in the same sense as was the manna from heaven, is to assert an absolute impossibility, for faith is not an abstract entity—is not a something treasured up in the magazines of

heaven, to be conveyed down to man as the olive-leaf was borne to the ark by Noah's dove. The truth is, it has no existence in the abstract—cannot possibly exist except in connection with an intelligent being, capable of choice. We might as well suppose that there can be *thought* without an intelligent being to think, as to suppose that *faith* can exist separate from the agent who believes. To say, therefore, that faith is the gift of God in the same sense as manna was (which is the theory of ultra Calvinism), and then to hold a man responsible for unbelief, would be just about as reasonable as to hold him responsible for the “early and the latter rain.”

In what sense, then, it may be asked, is faith the gift of God? We answer, that, so far as the mere act of *believing* is concerned, faith is the gift of God in the same sense in which the sight of external objects is the gift of God. By a merciful arrangement of our Heavenly Father, there is a complete adaptation between the eye and light, and in this particular, sight is the gift of God, but not so as to exclude human agency; for we may either open or close our eyes at pleasure. The *ability* to see is the gift of God, but the *act of seeing* is our own. God has mercifully provided us with a Saviour, has given us a



revelation of his will, has vouchsafed the influences of his blessed Spirit, has given us the evidences of the truth of our holy religion, and he has given us minds and hearts susceptible to all these gifts and influences; but after all that God has done, *we* must act—our agency must be put forth, or faith cannot possibly exist. Let it be remembered, too, that ability to believe is not faith, but something as distinct from it as the ability to see is from seeing.

The Bible, too, is in perfect accord with this view of the subject, for it represents faith as the act of the creature. “*Thy* faith hath made thee whole.” (Matt. ix. 22; Mark v. 34; Luke viii. 48.) “O woman, great is *thy* faith.” (Matt. xv. 28.) “*Thy* faith hath saved thee.” (Luke vii. 50; xviii. 42.) “But I have prayed for thee, that *thy* faith fail not.” (Luke xxii. 32.)

Hundreds more of similar passages could be adduced, but it is unnecessary, as the Bible is *full* of them. Indeed, there is not, when properly interpreted, a single passage of Scripture, according to the views of the author, which teaches that faith is the gift of God, to the exclusion of human agency.

(3) *Justifying faith, or the faith that secures salvation.*

To the careful reader of the Scriptures it is evident that the faith which is connected with salvation, combines *reliance* with assent, and *trust* with belief. Christ was preached both to the Jews and the Gentiles as the object of their trust, because he was preached as the only sacrifice for sin; and they were required to renounce their dependence upon their own accustomed sacrifices, and to transfer that dependence to his death and mediation. He is said to be set forth as a propitiation, "through faith in his blood," which faith does not merely mean assent to the historical fact that his blood was shed by a violent death, nor a mere assent to the general doctrine that his blood possessed an atoning quality; but as all expiating offerings were *trusted in* as the means of propitiation, both among Jews and Gentiles, so *faith* or *trust* was now to be exclusively rendered to the blood of Christ, as the divinely-appointed sacrifice for sin, and the only refuge of the true penitent. Hence, we may conclude that the faith by which we are justified is not a mere assent of the *mind* to the doctrines of the gospel, leaving the *heart* unmoved; nor is it merely the assent of the mind to the method by which God justifies the sinner, but it is the hearty concurrence of the intellect

and the affections—the *mind* and *heart*--with this plan of salvation, which implies a renunciation of every other refuge, and an actual *trust* in the Saviour, and *personal* apprehension of his merit.

From the foregoing, it is not a difficult matter to define faith—faith that secures salvation. It is that voluntary act of the truly penitent sinner by which he *heartily accepts*, and *confidingly trusts*, the terms of salvation offered through Christ. That *trusting* as well as *believing* is necessary to the exercise of saving faith, is evident from the following facts:

(a) “The devils *believe* and tremble.”

If God only required *belief*, the devils themselves would be saved. Besides, if it be true that faith is only an *intellectual* process, then the faith demanded of the sinner would be simply the faith which the devils exercise!

(b) The Scriptures refer to a number of persons whose *minds* accepted the truth, but whose *hearts* were “not right in the sight of God.”

Thus it was with Nicodemus and Simon Magus. The former said to Christ, “We *know* that thou art a teacher come from God; for no man can do these *miracles* that thou doest, except God be with him.” Here,

so far as the *mental* conviction of the truth is concerned, it would be difficult to invalidate the faith of Nicodemus. He acknowledged the divinity of the Saviour's mission, and he based his faith upon the proper evidence—"the miracles" which the Saviour performed. Yet he was not a saved sinner at the time this interview occurred, for the Master says to him, "Ye must be born again." (See John iii. 1-4.) In regard to Simon Magus, it is said "he *believed* also," and "was baptized." That is, he "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ." Yet, immediately afterward, he is said to have "neither part nor lot in the matter," but to be "in the gall of bitterness and in the bond of iniquity." Now, so far as his *mind* was concerned, there was nothing in the way; but his *affections* were not involved. Hence, the apostle declares, "Thy *heart* is not right in the sight of God." The defect, then, was in the heart, and not in the head. From these two cases, therefore, the conclusion is inevitable that the faith which secures salvation implies more than a *mental* conviction of the truth.

To establish the position assumed, only two cases have been mentioned—that of Nicode-

mus and that of Simon Magus—but a careful examination of the Scriptures will show that they invariably insist upon trust or reliance as well as mental assent. “Our fathers *trusted* in thee: they *trusted*, and thou didst deliver them.” (Ps. xxii. 4.) “For with the *heart* man believeth unto righteousness.” (Rom. x. 10.) “Though he slay me, yet will I *trust* in him.” (Job xiii. 15.) “Who is among you that feareth the Lord? let him *trust* in the name of the Lord, and *stay* upon his God.” (Isa. l. 10.) “But ye have obeyed from the *heart* that form of doctrine which was delivered you.” (Rom. vi. 17.) Passages of like import could be almost indefinitely extended, but these are sufficient.

Greater space than was intended has been given to the discussion of this point, for the simple reason that it is deemed vital. It is a question intimately connected with the salvation of the soul, and a mistake here may be fatal. Man has a heart as well as a head, and God requires both in the exercise of evangelical faith. That faith which has its seat in the *head* without reaching the *heart*, will never reform the life nor save the soul. It may have “the form,” but will be destitute of “the power” of religion. It is that faith which James calls a “dead faith,” and yields no fruit.

(4) *The theological position of faith.*

On this point only a few words need be written, for it is evident to the careful reader of the Scriptures that faith immediately follows repentance. "Repent ye, and believe the gospel." (Mark i. 15.) "Testifying both to the Jews, also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts xx. 21.) "And ye, when ye had seen it, repented not afterward, that ye might believe." (Matt. xxi. 32.)

## QUESTIONS ON CHAPTER XIII.

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**QUESTION 1.** Is faith an element in all creeds?

2. Can there be a religion without faith?

3. What is the first point of inquiry?

4. What is the derivation of the word faith?

5. What is the *literal* meaning of the word?

6. How does Paul define faith? Give a full explanation.

7. What is the second point of interest? (*a*) Is it the gift of God or the act of the creature? Explain *unconditional* and *conditional* gifts. Illustrate the two. Show what distinction must be made in "the act of the creature."

8. Is faith the gift of God in the same sense that manna was? Why not? Is it an abstract thing? Can it exist except in connection with an intelligent being? Illustrate by *thought*.

9. What of the theory of ultra Calvinism?

10. In what sense, then, is faith the gift of God? Illustrate by *sight*.

11. Is *ability* to believe faith? Show why it is not.

12. What does the Bible teach upon this subject? Quote the passages and explain them.

13. Is there a single passage of Scripture which teaches that faith is the gift of God, to the exclusion of human agency?

14. What is the third point of inquiry?

15. What does justifying faith embrace? Explain in full. Show that it is more than the assent of the mind.

16. How, then, would you define saving or justifying faith? Show why *trusting*, as well as *believing*, is necessary. (a) Illustrate by the faith of devils. (b) Give the cases referred to in the Scriptures—Simon Magus and Nicodemus.

17. Do the Scriptures always demand trust or reliance as well as mental assent? Prove this.

18. Does faith involve the *heart* as well as the *head*?

19. What is the fourth point in this discussion? Show that faith *follows* repentance. Give the scriptures.



## CHAPTER XIV.

### JUSTIFICATION.

The doctrine of justification is of vital importance—is one of the *cardinal* tenets of Christianity. The great Luther said, “It is an article of a standing or falling Church.” It is, however, a doctrine of revelation. Reason, left to itself, never could have discovered it, and the most that reason has to do with it is to investigate what God has revealed concerning it. To God alone it belonged to decide on what terms and in what manner a guilty creature might be restored to his favor, and he alone could devise a plan by which “he can be just, and the justifier of him which believeth in Jesus.”

In discussing this subject, there are several points of interest which present themselves.

#### (1) *The meaning of the word.*

The English word *justification* is derived from the Greek word *di-kai-ōsis*, which means *a judicial decision, or sentence of acquittal*. The verb is *di-kad-zō*, which means *to judge, to render sentence, to pronounce just*. Then, the

*literal* meaning of the word, *to justify*, in the scripture acceptation of it, is *to acquit by a judicial sentence or decision*. Or in other words, to declare or pronounce a person righteous according to law. It stands opposed to condemnation, and this is invariably the import of the word whenever it is used in an evangelical sense. (See Rom. v. 18; Deut. xxv. 1; Prov. xvii. 15; Matt. xii. 37.) Notice, it does not signify to *make* men holy, but to *declare* them holy. In our civil courts, a sentence of condemnation does not make the person guilty upon whom it is passed, but the sentence is passed *because* he is guilty. In like manner, a sentence of acquittal or justification, in earthly tribunals, does not make the person just or righteous upon whom it is passed, but the sentence is passed *because* he is just or righteous. To justify a person, then, is not to *make* him righteous, but to *declare* him to be so, upon the ground of law and the trial of a competent judge. Justification, in a scriptural sense, then, does not mean to make men holy, but to declare them so. It is an act, not *our* act, but the act of God. It is called an *act* because, like the sentence or decision of a judge, it is done and completed at once, and not carried on gradually like a work of time.

(2) *The condition of justification.*

As to the *way* and *manner* in which sinners are justified, it may be observed that the Divine Being can acquit none without a complete righteousness. Now, justification, as has been stated, is a judicial act, and if a person were justified without righteousness, the judgment would not be according to truth—would be a false and unrighteous sentence. The righteousness, therefore, by which we are justified, must be equal to the demands of the law over which the Sovereign Judge presides, and to which we are amenable.

Many, we are aware, talk about the *conditions* of justification, but according to the clear teaching of the Scriptures there is only *one* condition, and that is a *perfect righteousness*.

(a) Personal merit cannot constitute a ground for our justification, for we are sinners—are poor, condemned criminals—and, in ourselves, deserve the unmitigated penalty of the pure and holy law which we have violated. “There is none righteous, no, not one.” (Rom. iii. 10.)

(b) Our works cannot afford a sufficient plea for our justification. If justification were by the works of men, then it could not be by *grace*, nor would there be any need of

the righteousness of Christ. Indeed, if this were so, then man would not be dependent upon God for pardon. But Paul settles this question forever: "Not of works, lest any man should boast." (Eph. ii. 9.) "Therefore, by the *deeds of the law* there shall no flesh be justified in his sight." (Rom. iii. 20.)

(c) Nor is faith itself the meritorious cause of our justification. It is true the Bible says, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.) But, mark, justified *by* faith, not *for* faith. Faith, then, is only the *instrument*, and not the *cause*. That faith cannot be considered the righteousness by which we are justified, is evident, for two reasons:

*First.* No man's faith is perfect, consequently it cannot meet the demands of the law. A justification, therefore, based upon an imperfect fulfillment of the law, would be a justification derogatory to the law and to the Judge.

*Second.* If our faith be the ground of our justification (and as faith is our own act), then our justification would be the result of a *work*, consequently, man's dependence for justification would be upon himself, and not upon God.

If, then, we cannot possibly be justified by our own inherent merit, nor by works, nor by faith itself, the question arises, where can we find a righteousness by which we can be justified? The Scriptures solve the problem. "And by him (Christ) all that believe are *justified* from all things, from which ye could not be *justified* by the law of Moses." (Acts xiii. 39.) "He was delivered for our offenses, and raised again for our *justification*." (Rom. iv. 25.) "Being *justified* by his blood, we shall be saved from wrath through him." (Rom. v. 9.) "By the obedience of one, many shall be made righteous." (Rom. v. 19.) "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." (2 Cor. v. 21.) "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. iii. 9.) Also see Jer. xxiii. 6; Dan. ix. 24, and the whole of the second chapter of Galatians.

From the foregoing scriptures it is evident that the ground of our justification is the *righteousness* of Christ, which righteousness is *imputed* to us, and received by faith alone. We do not mean to say that the *personal*

righteousness of Christ actually becomes our *personal* righteousness, but we *do mean* to say that his righteousness is *imputed* to us—that is, reckoned or computed as ours, or set to our account. In other words, God so accounts or reckons to us the righteousness of Christ, as to *treat us* as if we had obeyed the law and satisfied justice in our own persons.

Just here, those who object to the doctrine of imputed righteousness, attempt to disprove it by saying: “That which is actually not ours cannot justly be reckoned or accounted as ours.” This, however, is simply a quibble, as we will show by illustration. An individual is imprisoned for a debt which he can never pay. A benevolent person adjusts it for him. Now, cannot this adjustment be reckoned or accounted as being made by the prisoner himself, and he be discharged and treated as owing nothing, as really as if he had satisfied the claims of the law against him from his own property and purse? And may not the benefactor demand the prisoner’s discharge as a matter of justice? He certainly may, and the transaction has often taken place in this and in other countries. Take another illustration. The child of a beggar is adopted by a man of wealth. Now, may not this adopted child be

reckoned or accounted as the child of its benefactor, and become his heir, and even bear his name, as really as if the adopted party had come out of the loins of its putative father? Most certainly it may. Where, then, is the impropriety or injustice in saying that the righteousness of Christ is imputed to the recipients of his benefactions—to his own children by faith? The assertion, then, is fearlessly repeated that the perfect righteousness of Christ, and that *only*, is the efficient cause of our justification. This righteousness is “received by faith alone,” but, as has been shown, the excellence of the act of faith by which it is received, constitutes no part of the righteousness that justifies. That act of faith, though sincere, is imperfect, and therefore needs pardon itself instead of claiming to be a part of the righteousness which justifies the sinner. The same may be said of repentance. It is indispensable to salvation, but it forms no part of the righteousness which justifies. That, as we have seen, must be a perfect righteousness, and can be nothing else. That righteousness, too, can alone be found in Christ, who was “God manifest in the flesh.”

(3) *The nature of justification.*

As to the inherent properties or qualities

of justification, they may be summarily expressed as follows:

(a) It is an act of God's free grace, without any merit whatever in the creature. (See Rom. iii. 24.)

(b) It is an act of justice as well as grace, for the law has been satisfactorily fulfilled in Christ, in behalf of the repentant and believing sinner, and Divine justice satisfied. (See Rom. iii. 26; Ps. lxxxv. 10.)

(c) It is an individual and an instantaneous act—done in a moment—admitting of no degrees. (See John xix. 30.)

(d) It is an irreversible and unalterable act—no power in the universe can annul it. (See Mal. iii. 6.)

(4) *The effects of justification.*

The effects or blessings resulting from justification, in connection with regeneration and adoption, are as follows:

(a) Entire freedom from all penal evils, both in this life and in that which is to come—the full and free pardon of sin. (See 1 Cor. iii. 22.)

(b) Peace with God. (See Rom. v. 1.)

(c) Access to God through Christ. (See Eph. iii. 12.)

(d) Acceptance with God. (See Eph. v. 27.)



(*e*) Holy confidence and security under all the difficulties and trials of life. (See 2 Tim. i. 12.)

(*f*) Eternal salvation—everlasting life. (See Rom. viii. 30; v. 18.)

These things being true, and we know they are, for the Bible so teaches, no wonder the immortal Luther said justification is “an article of a standing or falling Church.”

## QUESTIONS ON CHAPTER XIV.

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- QUESTION 1. What did Luther say of justification?
2. Is it a doctrine of revelation? Why?
  3. Who alone had the right to prescribe the plan of saving a sinner?
  4. Who alone could devise a plan for that purpose?
  5. What is the first point of interest in this discussion?
  6. From what is the word justification derived? Give the meaning in full.
  7. To what does it stand opposed? Give the scriptures.
  8. What effect, in our civil courts, does a sentence of condemnation have? Of acquittal? Explain in full.
  9. What is the scriptural import of the word?
  10. Why is it called an act?
  11. Whose act is it?
  12. What is the second point of inquiry?
  13. Upon what condition can God justify the sinner?
  14. To what must this righteousness be equal?
  15. Is there more than one condition in justification? What is that? (a) Show why personal merit cannot constitute a ground of justification. Give Scripture proof. (b) Why can we not be justified by works? Give the reason in full. Give the proof. (c) Is faith itself the meritorious cause of our justification? Is it
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the *cause* or the *instrument*? Give the first reason why we are not justified by faith? Explain. Give the second reason.

16. By what, then, are we justified? Explain, and give the Scripture proof.

17. What, then, is the ground of our justification?

18. How do we obtain that righteousness? Explain what is meant by the imputed righteousness of Christ.

19. What objection is sometimes urged to the doctrine of imputation? Is it a quibble? Illustrate this point—give all of them.

20. Then is there any real objection to the doctrine of imputation of Christ's righteousness?

21. Can you, then, give the true ground of our justification?

22. Who has that perfect righteousness?

23. What is the third general point of inquiry? (a) Show that it is an act of God's free grace. (b) Also that it is an act of justice. Give the reason and the Scripture proof. (c) Show that it is an individual and an instantaneous act. (d) Show that it is unalterable. Give the proof.

24. What is the fourth point? (a) Show why it is a freedom from sin. (b) Why peace with God. (c) Why access to God. (d) Why acceptance. (e) Why holy confidence. (f) Why everlasting life.

## CHAPTER XV.

### REGENERATION, OR THE NEW BIRTH.

THE grand focal point of Bible theology is regeneration. The Great Teacher said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." (John iii. 3.) The doctrine of the "new birth" was the theme not only of the Saviour, but of the apostles, and in this teaching they simply reiterated in *words* the great central doctrine of the Old Testament Scriptures, which had been enforced by "types and shadows."

In discussing this subject, attention is called to the following points:

(1) *The import of the word regeneration.*

This word occurs only twice in the New Testament—Matt. xix. 28, and Titus iii. 5. The Greek word is *pa-lin-gen-e-sia*. It is a compound word, made up of *pa-lin*, which means *again*, and *gen-e-sis*, which means *origin, generation, production, birth*. The compound word, therefore, means *re-production, re-born, re-generation*.

Although the word itself is rarely used in the Bible, yet the thing which it signifies is of frequent occurrence. Thus it is called “a passing from death unto life”—“born of the Spirit”—“born again”—“born of God”—“in Christ”—“a new creature”—“created anew,” etc. The word, then, means the work of the Holy Spirit by which we experience a change of heart—a new heart.

A brief negative view of the subject may assist in a clearer understanding of it.

(a) It does not mean simply a conversion from infidelity to a theoretical belief of the truths of the gospel.

Regeneration presupposes, but does not consist in, mere orthodox views upon the subject of religion. A man may understand and believe, theoretically, the doctrines of the Bible, and yet be an utter stranger to experimental and practical godliness. A very large majority of the people in all Christian countries theoretically believe the truths of our holy religion, but this, as we know, does not make them Christians. The fact is, the devil himself is entirely *orthodox*, so far as historical or theoretical belief is concerned.

(b) It does not consist in mere morality.

The young man who approached the Saviour and asked what he should do to

inherit eternal life, as a strictly moral man, kept all the commandments; yet the history of his case shows that he was not a Christian—was not regenerated. (See Matt. xix. 16–22.) The same is true of Nicodemus. He was, no doubt, a man of unblemished moral character; but he was not a Christian, for the Saviour said to him, “Ye must be born again.” (John iii. 7.)

(c) It does not imply simply an observance of all the forms, ordinances, and external duties of religion.

Had this been all that was required, then the Pharisees would have been the best Christians in the world, for, in those things, they were exceedingly punctilious—would even “tithe mint and cummin.” But the Saviour denounced them as unmitigated hypocrites, and said of them, “This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their *heart* is far from me.” (Matt. xv. 8.) Saul of Tarsus, too, is a case in point. So far as the external rites and ceremonies of religion were concerned, he “was blameless.” But what a sinner he was, notwithstanding all these things! (See Acts xxii. 1–16.)

(d) It does not consist in a mere profession of religion.

The Church (using the word in its broadest sense) is, so to speak, the grand asylum for all of God's true children, but the blessed Saviour explicitly taught that *many*, who would profess to be followers, would simply have a "name to live." See the parable of the tares, the virgins, etc. In brief, upon this point, we have high authority for saying, "all are not Israel that are of Israel"—the "tares and the wheat grow together."

To the question, then, what *is* regeneration? we repeat the answer previously given: It is the work of the Holy Spirit by which we experience a change of heart.

(2) *The necessity of regeneration.*

Many pages could be written showing the necessity of the "new birth," but we give the *reasons* without elaboration.

(a) All men are sinners by nature and by practice, and they cannot restore themselves to innocence. (See Ps. li. 5-10; Jer. xiii. 23; Rom. iii. 19; Gal. iii. 10-22; Eph. ii. 1-5; 1 Pet. i. 23.)

(b) None but holy beings can be happy in heaven, where all is happiness. The unrenewed heart would be totally disqualified and incapacitated for the employments and the enjoyments of the heavenly world, because of their entire sinfulness and disrelish of

everything holy. Indeed, such a place as heaven would be one of torment rather than of pleasure to the unrenewed heart. (Ps. xxiv. 3, 4; Heb. xii. 14.)

(c) Were the unregenerate admitted to heaven, God would not behold them with approbation and delight; nor would they be suitable to associate with the pure and holy angels that have never sinned. The wicked, then, must be changed in heart in order to become inhabitants of heaven. (See Hab. i. 13; 1 Pet. i. 15, 16.)

(d) An unregenerate heart cannot be happy in *this* life, where it has an opportunity to select that class of enjoyments suited to its depraved nature. How, then, could it be happy in a place where nothing exists which is congenial to an unrenewed heart? It is true, sinners *say* they are happy, but it is a mistake. *There is no happiness in a life of sin* (See Eccl. xi. 9; Mark viii. 36.)

(e) The Scriptures expressly declare that none but the regenerate shall enter the kingdom of God. (See John iii. 3-7; Gal. vi. 15; Heb. xii. 14; Rom. viii. 7, 8; 1 Cor. ii. 4.)

### (3) *The agent in regeneration.*

On this point there can be no controversy among those who accept the doctrine of regeneration in their theological systems. The



Bible clearly and explicitly teaches that the efficient agent in this "new creation" is the Holy Spirit. That man is not the author of it, is evident from the following reasons:

(a) It is beyond his power.

It is called a creation, and man can create nothing. It is also an implantation of a new principle, and of course man could not implant a principle which he did not *previously* possess.

(b) The Scriptures expressly teach that it is not a work of man.

"Not of works, lest any should boast." (Eph. ii. 9.) "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. ix. 16.)

(c) The Bible tells us positively that it is a Divine work.

The Scriptures *abound* in proof-texts upon this point, but we have space for only a few. "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 3.) "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." (Titus iii. 5.) "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his

creatures." (James i. 13.) "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." (Ezek. xxxvi. 26.)

(4) *The nature of regeneration.*

In reference to the nature of this work, the following properties may be affirmed:

(a) It is an instantaneous work.

There is no time when, in a spiritual sense, a person is neither dead nor alive, neither a saint nor a sinner, neither for Christ nor against him. Of course, then, there was just a *moment* of time when the heart was changed.

(b) It is a complete act, and perfect in its kind.

This is almost a self-evident proposition. God does not partly re-create the heart. A partial birth in God's great economy of *redemption*, would be as absurd as a partial birth in the great work of *nature*. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. v. 17.)

(c) It is an internal work.

This is likewise almost a self-evident proposition. If it be a work of the heart—upon the soul—of course it is internal. "And I

will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." (Ezek. xxxvi. 28.)

"Create in me a clean heart, O God; and renew a right spirit within me." (Ps. li. 10.)

(d) It is a great work.

No power save God himself can perform it. The combined agency of all the angels in heaven could not do anything of the kind. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. ii. 4-7.)

So great a change could not take place without manifesting itself. It is like restoring sight to the blind; hearing to the deaf; strength to the paralytic; liberty to the captive; life to the dead. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Pet. i. 8.)

(e) It is a work which can be felt.

The experience of every truly regenerated

person can bear witness to the truth of this assertion. "We know that we have passed from death unto life, because we love the brethren." (1 John iii. 14.) "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. v. 1.)

(f) It is a work of grace, the blessings of which we can never finally lose. (See John iv. 13, 14; v. 2-24; 1 Cor. x. 13; Rom. viii. 1, 2; John x. 11, 27-29; Rom. v. 10; John vi. 47; Rom. viii. 35, 37-39.)

The work of regeneration being a Divine act, the question is sometimes asked, Is man *active* or *passive* in regeneration? Very much depends upon the meaning attached to these words. If we mean by *active* that man performs any part of the work in purifying his heart, then we unhesitatingly say he is *passive* in regeneration. But if we mean by the word *active* that man yields, consents, desires, longs for, prays for, the work to be done, then we just as unhesitatingly say he is *active*. In a word, there is a sort of coincidence in the Divine and human agencies—man acts, in the sense of yielding, desiring, etc., even while he is acted upon by the Holy Ghost, but so far as the *actual work of regeneration* is concerned,

he performs no part. The truth is, in that particular, he is as entirely passive as he is submissive.

(5) *The evidences of regeneration.*

The principal evidences of regeneration may thus be summarily expressed:

(a) A heart-felt sense that the doctrines of the Bible are true.

The "new born" creature feels that there is a complete adaptation between the plan of salvation and the wants and necessities of his heart. In the language of the poet, he feels

" 'Tis enough for each, enough for all,  
Enough forevermore."

(b) A delight in religious company and conversation.

Formerly he sought the society of the gay and thoughtless—frequented, perhaps, places not only of mirth but of iniquity. Now, he seeks the society of the good—"walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

(c) Enjoyment in public, private, and secret worship.

His experience is that of David. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord." He also says: "Even-

ing, and morning, and at noon, will I pray, and cry aloud."

(*d*) Pleasure in reading the Bible and other religious books.

Once it was a task to peruse the sacred Oracles, now he says, "O how I love thy law." The novel is discarded, and in its place the writings of the great and good are found.

(*e*) Joy at the prosperity of Zion, and a desire that the cause of Christ should flourish and triumph.

Before he became a "new creature," his mind and heart were on temporal things, and all the efforts of his life were expended in that direction. Now, he labors, and prays, and *gives*, for the success of the Church.

(*f*) Benevolence to all men, and love to all Christians.

Once he looked to self, now he has a philanthropic feeling for the whole race of man, and a *peculiar* love for all who bear the image of Christ.

We might proceed thus almost indefinitely, but suffice it to say, the regenerate man is a "*new creature*"—new in spirit, new in desires, new in hope—new in *everything*.

## QUESTIONS ON CHAPTER XV.

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QUESTION 1. What is the grand focal point of Bible theology?

2. Who taught the doctrine of the new birth?

3. What is the first point in discussing this subject?

4. How many times does the word occur in the New Testament? Where found? Give the derivation of the word, and its literal meaning.

5. Although the word is rarely used, do we often find the thing which it signifies? Show by what expressions or phrases.

6. What, then, does it mean? Define accurately. (*a*) Show that it is not a conversion from infidelity to a theological belief of the truth. Explain in full. (*b*) Does not consist in mere morality. Give the two cases referred to, and explain. (*c*) Show that it is not simply compliance with the forms of religion. Illustrate by reference to the Pharisees and to Saul of Tarsus. (*d*) Prove that it is not a mere profession of religion. Illustrate by the parable of the tares, the ten virgins, etc.

7. What, then, is regeneration?

8. What is the second point in this discussion? (*a*) Show that all men are sinners. (*b*) Prove that none but holy beings can enter heaven. (*c*) Show that the unre-

generate could not be happy in the world of bliss. (*d*) Prove that the unregenerate cannot be happy in this life. (*e*) Give the teaching of the Scriptures on the necessity of regeneration.

9. Can you give the third point of inquiry?

10. Who is the agent? (*a*) Show that it is beyond the power of man. (*b*) Show that the Scriptures teach that it is not man's work. (*c*) Give the Scriptures to prove that it is a Divine work.

11. What is the fourth point? (*a*) Show that it is instantaneous. (*b*) That it is a complete work. (*c*) That it is an internal work. Explain fully. (*d*) That it is a great work. Explain in full. Illustrate by sight, hearing, etc. (*e*) That it is a work which can be felt. Prove this point from Scripture. (*f*) That it is eternal in its results. Give the Scripture proof.

12. Is man *active* or *passive* in regeneration? Explain this in full.

13. What is the fifth point in this discussion? (*a*) Show that it embraces a heart-felt reception of the truth. (*b*) Delight in the company of the good. (*c*) Enjoyment of the worship of God. (*d*) Pleasure in reading the Bible. (*e*) Joy at Zion's prosperity. (*f*) Love to all Christians.



## CHAPTER XVI.

### ADOPTION.

THE subject of adoption deserves consideration not only because it has a place in all theological systems, but because it is one of the fundamental doctrines of the Bible.

(1) *The import and nature of adoption.*

The English word adoption is derived from the Greek word *why-o-the-sia*, and this word itself is a compound word, made up of *why-os*, meaning *son*, and *the-sis*, meaning *setting, placing, arranging*. Hence, *why-o-the-sia* means the *placing of a son—adoption*.

Adoption is a word taken from the civil law, and the custom was much in use by the ancients. We have an example of adoption among the Egyptians in the case of Moses. The daughter of Pharaoh the king, accidentally found him when he was an infant, exposed on the banks of the Nile. She gave the child to his own mother to be nursed, and when “the child grew,” she brought him to the daughter of the king, “and he became her son.” He was then admitted a member

of the royal family, and it is mentioned as proof of the power of his faith, that he renounced this high honor, and chose to take part with his own nation in their afflictions. (See Ex. ii. 10; Heb. xi. 23-26.)

In adoption according to civil law, the child takes the name of the person adopting it, and becomes not only a member of the family, but an heir to the estate belonging to said family. In brief, the adopted child is considered in the eye of the law, in precisely the same light as if it were really the offspring of the person who adopted it.

From the foregoing, it is quite easy to see the appropriateness of the word *adoption* in a theological or spiritual sense, for, by the act of adoption, God calls the regenerate his children, admits them into his family, and gives them a right to all the privileges of his children.

Just here the question may be asked, How can God adopt a child born in his own household? If the regenerate are "born again," are they not born in the household of God? and how, then, can it be said that God adopts them? It is true they are *born* in that household, but prior to *that* birth, they belonged to a different household—the household of Adam; hence, as they came from a different

family, they could not *legitimately* become members of the new household without adoption. The mere circumstance of birth in a household does not entitle the child thus born to heirship, etc., in that family. It must be the *natural* child of the parents in whose family it is born, before such privileges can be claimed for it. But the regenerate person, instead of being the natural child of God, is the natural child of Adam. In other words, the birth of the regenerate is not a natural birth. The person thus born is not dependent upon that birth for his being. The “new birth,” be it remembered, does not give existence, either corporeal or incorporeal, for the subject of that birth possessed both of these prior to the event of which we are speaking. It does change the *nature* and the *state* of the sinner—makes him pure and holy, and translates him from the household of Adam to the household of God. Still, he is not a child of the latter household without the formal act of adoption. Hence, all difficulty on the point under consideration vanishes. God can, and must, adopt the “new born” creature before he can be legitimately entitled to the privileges of a child.

When men adopt, it is on account of some excellency in the persons who are adopted,

Thus, Pharaoh's daughter adopted Moses because "he was exceeding fair," Acts vii. 20, 21; and Mordecai adopted Esther because she was the daughter of his uncle, and very beautiful, Esth. ii. 7; but man has nothing in him that merits this Divine act. (Ezek. xvi. 5.) Moreover, in civil adoption, though the *name* of a son be given, the *nature* of a son may not, for this relation may not necessarily be attended with any change of disposition or nature. But in spiritual adoption we are made partakers of the Divine nature, and a temper or disposition is given to us suitable to the relationship we bear. (Jer. iii. 19.)

The meritorious cause of adoption is the mediation of Christ. "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 4, 5.) The righteousness of Christ, imputed to believers, gives them a title to the precious fruits of his death; and the union with him, which is formed by the Spirit, places them in the same relation to God with himself. "Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God," (John xx. 17.)

(2) *The theological position of adoption.*

Some contend that adoption takes place prior to regeneration, but this position is certainly contrary to both reason and Scripture. No person would take into his family a bitter and an avowed enemy and treat him as a child. Then, is it reasonable to suppose that God would take into his household a creature whose heart was at enmity to him? Adoption conveys the idea of *privilege*, as well as that of *relation*, and the privilege and the image of the sons of God go together.

But the Scriptures settle the question beyond a peradventure. "As many as are led [regenerated] by the Spirit of God, they are the sons [adopted into the family] of God." (Rom. viii. 14.) "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John i. 12; also, Isa. lvi. 5; Gal. iii. 26; 1 John iii. 1.)

(3) *The evidences of adoption.*

The evidences or fruits of adoption are the following:

(a) A renunciation of all former dependencies. In civil adoption, the child relinquishes the object of his past confidence, and submits himself to the will and pleasure of the one adopting him; so they who are

brought into the family of God will give evidence of the fact by relinquishing every other object, so far as it interferes with the will and glory of their Heavenly Father. "Ephraim shall say, What have I to do any more with idols?" (Hos. xiv. 8.) "Other lords have had dominion over us; but by thee only will we make mention of thy name." (Isa. xxvi. 13; also, Matt. xiii. 45, 46; Phil. iii. 8.)

(b) Genuine affection.

This may not always exist in civil adoption, but it is invariably present in spiritual adoption. The children of God feel a regard for him above every other object. His own excellency, his unspeakable goodness to them, and his promises of future blessings, are all grounds of the strongest and deepest love. "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." (Ps. lxxiii. 25.) "Thou art my portion, saith my soul, therefore will I hope in thee." (Lam. iii. 24; also, Luke vii. 47; Ps. xviii. 1.)

(c) Access to God with a holy boldness.

Spiritual adoption gives the same liberty of access in its household that civil adoption gives to its children. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. iv.

6.) "Through Jesus we have access by one Spirit unto the Father." (Eph. ii. 18.) "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv. 16.)

(d) Cheerful obedience.

Those who are adopted into a family must obey the laws of that family; so believers prove their adoption by obedience to the word and ordinances of God. "Ye are my friends, if ye do whatsoever I command you." (John xv. 14.) "Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith that he abideth in him, ought himself to walk even as he walked." (1 John ii. 4, 5.)

(4) *The privileges or advantages of adoption.*

The advantages of adoption may be briefly set forth in the following points:

(a) It implies great honor.

In civil adoption the child takes the name of the one adopting it; so in spiritual adoption believers take the name of the great Father who adopts them. "I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 18.) They are no longer slaves and menials to sin, but, emancipated from its dreadful bondage, they are raised to dignity and

honor. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. iv. 7.) "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John iii. 1.)

(b) It secures protection.

The child adopted according to the provision of civil law, can, and does, claim protection from its earthly father; so can the child who has been adopted according to the provision of the Divine law. "They shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting places." (Isa. xxxii. 18.) "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man." (Mark iii. 27.)

(c) Peace of mind and heart.

The sinner has no real joy or peace of mind. He is afraid of sickness, afraid of death, afraid of the judgment, afraid of God. But the adopted child can say, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 55.)

(d) It secures inexhaustible treasures.

The great Apostle of the Gentiles, in speaking of the Christian's inheritance, says, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or



things present, or things to come, all are yours, and ye are Christ's; and Christ is God's." (1 Cor. iii. 22, 23.) "If children, then heirs; heirs of God, and joint heirs with Christ." (Rom. viii. 17.)

In brief, all the blessings of a temporal character that are for their good shall be given to the adopted children of God; and all the blessings of grace which they can possibly need, are treasured up for them in Christ Jesus. (Ps. lxxxiv. 11; Eph. i. 3.)

(e) It secures everlasting life.

In some cases of civil adoption among the ancient Romans, the act could be made null and void, but not so with spiritual adoption. "The son abideth in the house forever." (John viii. 35.) "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Peter i. 4.) "So shall we be ever with the Lord." (1 Thess. iv. 17.)

## QUESTIONS ON CHAPTER XVI.

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QUESTION 1. What is the first point of inquiry? Give the derivation of the word, and show its meaning.

2. From what is the word taken? Illustrate this in the case of Moses.

3. In adoption according to civil law what name does the child take?

4. In what light is an adopted child considered?

5. Can you show the appropriateness of the word in a theological sense? Do so.

6. Explain in full how God can adopt a child born in his household.

7. Does the "new birth" give existence, physical or spiritual? Why not?

8. What does it do?

9. Why do men adopt children? Illustrate in the case of Moses and that of Esther.

10. In civil adoption is the *nature* as well as a *name* always given?

11. How is it in spiritual adoption? Give the proof.

12. What is the meritorious cause of spiritual adoption? Give the proof.

13. What does the imputed righteousness of Christ do? Prove this.

14. What is the second point for discussion?

15. Does adoption take place before regeneration? Show why it does not, from both reason and Scripture. Give Scripture proof.

16. What is the third point of inquiry? (a) Show that it is a renunciation of all former dependencies. (b) Genuine affection. (c) Access to God with boldness. (d) Cheerful obedience. Give the proof.

17. What is the fourth point? (a) Show that it implies great honor. Give the proof from Scripture. (b) That it secures protection. Prove it. (c) That it gives peace of mind. Give the proof. (d) That it secures inexhaustible treasures. Prove it. (e) That it secures everlasting life. Proof of it.

## CHAPTER XVII.

### SANCTIFICATION.

THE next blessing in regular order, which claims attention, is Sanctification. This *completes* the preparation of the Christian for heaven. Connected with this subject there are several points of interest, which may be embraced under the following general divisions:

(1) *The literal meaning and the scriptural import of the word.*

The word is derived from the Greek word *ha-gi-as-mos*, and this is from the verb *ha-gi-adz-ō*. The noun means *holiness*, and the verb *to set apart, to purify, to make holy*, etc. Hence, our English word sanctification, may be defined, *purity of heart and life—holiness.*

To give a correct idea of the scriptural import of the word, we refer to the following passages: (See 2 Thess. ii. 13; 1 Peter i. 2; 1 Cor. i. 30; John xvii. 17; 1 Thess. v. 23; 1 Cor. vi. 11.) The foregoing scriptures show clearly that sanctification, when applied to the regenerate, signifies *a cleansing from sin.*

(2) *The nature of the work.*

As justification and sanctification are blessings inseparably connected, it may assist us in forming correct ideas of both, to notice the points wherein they differ.

(a) They differ in their order.

Justification precedes, and sanctification follows. A sinner is pardoned and restored to the favor of God, before the Spirit is given "to renew him more and more after his image."

(b) They differ in their object.

Justification takes away the guilt of sin, or the obligation (liability) to punishment; sanctification cleanses us from its stains or pollution.

(c) They differ in their form.

Justification is a *judicial act*, by which the sinner is pronounced righteous; sanctification is a *spiritual work*, or rather a series of such works, by which a change is effected in the soul. The former is called an *act*, because it is done at once; the latter is called a *work*, because it is progressive—is not done at once. Justification, being an act passed in a moment, is equal in all believers; sanctification exists in different degrees of advancement in different individuals. In a word, in justification, the righteousness of Christ is *imputed* to

us, thereby giving us a *title* to heaven; in sanctification, a righteousness is *communicated* or *implanted* within us, thereby giving us a *meetness* for heaven—the one giving a *title*, the other a *preparation*. (See Col. i. 12.)

There is, likewise, a difference between sanctification and regeneration. In regeneration there is an infusion of spiritual life into the soul; in sanctification that spiritual life is unfolded and matured. The one is the baby-plant, the other the full-grown tree, bearing fruit, “Some thirty, some sixty, and some an hundred-fold.” Or, to change the illustration, the one is an *infant* possessing all its faculties complete, but undeveloped; the other is a *man* with these same faculties fully developed. (See Phil. i. 6; 1 Peter ii. 2; 2 Peter iii. 18.)

(3) *The agent and the means* of sanctification.

The *agent* in our sanctification is the Holy Spirit. (See 1 Peter i. 2; 1 Cor. vi. 11; 2 Thess. ii. 13.)

As to the *means*, they are as follows:

(a) The truths of the Bible.

These truths teach what is right, and what is wrong. They reveal the path of duty, and the blessed Spirit helps us in our efforts to walk in that path. (See Ps. cxix. 11, 57, 103, 130; 2 Thess. ii. 13.)

## (b) The providences of God.

The providences of God embrace trials, disappointments, afflictions, loss of property, bereavements, etc. All these, however, when viewed as they should be, only serve to bring us away from self, and nearer to God. Such is the testimony of Abraham, Isaac, Jacob, Moses, Daniel, David, Paul. Such, too, is the testimony of Christians in all ages. (See Ps. cxix. 67, 71, 75; Rom. viii. 18; 1 Peter iv. 13; Ps. xxxiv. 19.)

## (c) The house of God and its ordinances.

The Church is the grand repository of the strengthening ordinances which the Christian needs—the ministry, the sacraments, etc.

(4) *The evidences of sanctification.*

The evidences of sanctification may be thus briefly expressed:

(a) Communion with God. (See Isa. xxvi. 8.)

b) Increasing hatred to sin. (See Ps. cxix. 133.)

(c) Patient submission. (See Ps. xxxix. 9.)

(d) Delight in God's word and ordinances. (See Ps. xxvii. 4.)

(e) Earnest prayer. (See Ps. cix. 4.)

(f) Holy confidence. (See 2 Cor. v. 1.)

(5) *The time of its completion.*

There have been men, and there still are,

who maintain that sinless perfection is attainable in the present life. This was a doctrine of Mr. Wesley, "the founder and father of Methodism," and it is still held by his followers.

To show that this doctrine is untrue, the following reasons are assigned :

(a) It is in direct conflict with the teachings of the Scriptures.

"For there is not a just man upon earth, that doeth good, and sinneth not." (Eccl. vii. 20.) "Who can say, I have made my heart clean, I am pure from my sin?" (Prov. xx. 9.) "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John i. 8.) Many more of just such passages could be given, but surely these are sufficient, especially when we consider how *positive* they are.

(b) It is against the experience of the purest and best men whose lives are recorded in the Bible.

Read the lives of the patriarchs, the prophets, and the apostles, and not a case can be found where a single one of them set up such a claim. Abraham and the other patriarchs sinned. Moses, "the meekest man," did likewise. Even Job, who had been chastened by the severest affliction, says: "If I justify



myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse." (Job ix. 20.) John, the beloved disciple, says: "If we say that we have not sinned, we make him (God) a liar, and his word is not in us." (1 John i. 10.) And Paul, one of the grandest specimens of Christian character that the world ever saw, instead of claiming such perfection, says: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Rom. vii. 23.) Then, if not even an *inspired* person dared to claim such perfection, how can we hope to reach it?

(c) The Lord's Prayer is a positive refutation of the doctrine.

The blessed Saviour taught his disciples and all other Christians in every succeeding age to pray, and to pray *daily*, "Forgive us our debts," etc. But where could be the necessity of such a petition if we had committed no offense?

(d) If sinless perfection were possible in this life, then the one who attains to it would, from that time forth, be independent of the intercessions of Jesus Christ, for he would then be in precisely the condition in which

Adam was before he sinned—might be justified by the deeds of the law, and take all the honor to himself. Such a thing is not only in direct conflict with the Scriptures, but positively sacrilegious.

As a legitimate outgrowth of this doctrine of sinless perfection we have our modern “higher life men”—men who have the audacity to claim that not only are their souls and bodies sanctified, but likewise the *clothes* they wear! For the latter class it is exceedingly difficult to exercise charity. Their arrogance and self-confidence clearly demonstrate that, while they boast of occupying such a high position, they are, to use the mildest expression, mere tyros in the school of Christ, and have need that some one should teach them the first principles of the oracles of God.

From the foregoing discussion, it is evident that the full and complete sanctification of the soul does not take place until death. All pretensions and professions to the contrary, therefore, are without foundation.

## QUESTIONS ON CHAPTER XVII.

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QUESTION 1. What completes the preparation of the Christian for heaven?

2. What is the first point in this discussion? Give the derivation of the word and its literal meaning.

3. What is its scriptural import? Prove it.

4. What is the second point of inquiry? Give points of difference between justification and sanctification. (a) Show that they differ in their order. (b) Show that they differ in their object. (c) That they also differ in their form. Explain this in full.

5. What is the difference between sanctification and regeneration? Explain and prove.

6. What is the third point? Who is the agent? Prove it. Give the means. (a) The truths of the Bible. The proof. (b) The providence of God. Give cases and proof. (c) The house of God and its ordinances. Explain.

7. What is the fourth point? Give summary. (a) Communion with God. Proof. (b) Increasing hatred to sin. Proof. (c) Patient submission. Proof. (d) Delight in God's word and ordinances. Proof. (e) Earnest prayer. Proof. (f) Holy confidence. Proof.

8. What is the fifth point of inquiry?

9. Who teach the doctrine of sinless perfection? Ob-  
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jections. (a) In conflict with the teachings of the Scriptures. Proof. (b) Against the experience of the best men spoken of in the Bible. Proof. (c) The Lord's Prayer a refutation of it. Show why. (d) Would make the Christian independent of the intercessions of Christ. Explain in full.

10. What is a legitimate outgrowth of this doctrine?
11. What of the perfectionists?
12. When does the work of sanctification take place?
13. What of all pretensions to the contrary?
14. Can you recapitulate the main points in this discussion?

## CHAPTER XVIII.

### CHRISTIAN BAPTISM.

ON no theological question, for several centuries, has there been a greater amount of polemic strife than upon the subject of Christian baptism. Nor is it probable, judging from the past, that there will ever be among religionists perfect harmony of sentiment upon this point. But, notwithstanding the bitter controversy, we must not forget that baptism is one of the holy sacraments of the Christian religion.

The term baptism is derived from the Greek word *bap-ti-zo*, which is itself from *bap-to*. Its meaning is *to dip, to plunge into water, to wash, to dye, to sprinkle*, etc. The etymology of the word, however, furnishes but little information as to the *nature, design, or mode* of this ordinance. These must be obtained primarily from the Bible.

#### (1) *The institution of the ordinance.*

On this point the Scripture record is clear and explicit. "Go ye therefore, and teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 19, 20.) Hence, according to the commission, all nations must be taught, the gospel universally disseminated, and wherever preached, this rite must be administered. The promise connected with the authority evinces the perpetuity of this rite: "Lo, I am with you *alway*, even unto the *end of the world*." It is, then, a Divine and perpetual institution. And as evidence of this, those who received the commission at once entered upon it by baptizing with water, in the name of the Trinity, those who became the subjects of their teachings. The Church, too, in all subsequent ages, has observed and perpetuated the same rite, and will continue to do so until "the end of the world."

It must not be understood, however, that this is the origin of *water* baptism, for it is a fact of history which cannot be controverted, that water baptism existed long prior to this time. The Jews practiced it in receiving proselytes into their Church, long before the coming of Christ. They considered all the Gentiles to be *impure, unclean*, and it was but natural that they should require them to be ceremonially

purified by the application of water, in addition to the rite of circumcision. As proof positive upon this point, the duty of baptizing proselytes with water is enjoined in both the Talmuds. It is also thus spoken of by Maimonides, a learned Jew, who lived in the twelfth century: "In *all ages*, when a Gentile is willing to enter into the covenant of Israel, and place himself under the wings of the Divine Majesty, and take upon him the yoke of the law, he must be circumcised and *baptized*, and bring a sacrifice, or if it be a woman, be *baptized* and bring a sacrifice." As additional evidence upon this point, we mention the fact that, when John, the forerunner of Christ, began to baptize, the Jews were not the least astonished at the rite, but simply asked, "Why baptizest *thou* if thou be not the Christ, neither Elias, neither that prophet?" (John i. 25.) The wonder was not that water baptism was administered, but that *John* baptized, inasmuch as he was not "the Christ, neither Elias, neither that prophet."

It is proper to state in this connection, however, that the baptism of John was not the Christian baptism. For so saying, the following reasons in brief are assigned:

*First.* John belonged to the Old, and not to

the New, Testament economy. He came "in the spirit and power of Elias," in the garb, with the manners; and teaching the doctrine of the ancient prophets. (See Luke i. 17; Matt. xi. 13, 14.)

*Second.* The name given to it shows that it was not the Christian baptism. It is called "*John's baptism.*" It would be absurd to speak of "Peter's baptism," or "Paul's baptism," yet it would not be more so if John's baptism were identical with the Christian baptism than to speak of John's baptism.

*Third.* His was the "baptism of repentance," binding his subjects simply to that state of mind, but not to the faith and obedience of Christ.

*Fourth.* The Christian Church, as the term is generally understood, did not then exist. He preached that "the kingdom of heaven is at hand," but the Jewish Church, as it is often called by way of distinction, still remained in its old form, and he did not by baptism gather and seal the subjects of that kingdom into a visible organization. While he lived his personal disciples were never merged with those of Christ.

*Fifth.* His baptism was not administered in the name of the Trinity. The truth is, it was administered in *no* name.



*Sixth.* Some who were baptized by John were *re-baptized* by Paul, which would not have been done if John's baptism had been the Christian baptism. (See Acts xviii. 24; xix. 7.)

The same may be affirmed, too, as we think, of the baptism practiced by the disciples of Christ previous to his crucifixion. The death and resurrection of Christ mark the actual transition of the New out of the Old Dispensation. Like John, Christ preached, "Repent, for the kingdom of heaven is at hand," and he directed his disciples to say, "The kingdom of God has come nigh unto you." (Matt. iv. 17; Luke x. 9.) The truth is, prior to the actual demonstration of his success as Mediator, he could not permit a baptism embracing his own name. The rite, therefore, which his disciples administered before the crucifixion and resurrection of Christ, was *not* identical with that which they afterward administered.

(2) *The design of water baptism.*

On this point there is a diversity of sentiment. The Romish Church teaches that there is a *saving efficacy* in this ordinance. That Church teaches that, in some mysterious way (of course it cannot tell *how*) there is imparted through water baptism, when prop-

erly administered, spiritual grace in such a manner that the moral nature of the person baptized, is at once regenerated and sanctified. This theory, as will be seen at a glance, attributes to the element of water the efficacy pertaining alone to the blood of Christ, and to the agency of the priest the work which the Holy Spirit alone can accomplish. This same theory, with a slight modification, is held by the Episcopal and Campbellite Churches. They teach that there is no saving efficacy in water, but that baptism, properly administered, secures the grace of regeneration, and is the means and pledge of the remission of sins. In other words, the Holy Spirit regenerates the soul *through* water—can reach the soul through that “element” only. And with the last-named Church it requires no small amount of that “element” either, to induce the blessed Spirit to perform that work! Both of these theories are in direct conflict with reason and the Bible. It is the *soul* that is depraved, and how can an external ordinance reach the malady? or, if it could, how could it possibly have any effect upon it? So much for the Romish theory. The other theory is equally absurd, and, if possible, more ridiculous. It dares to confine the operations of the great Spirit to *water*—makes the salvation of

the soul depend not only upon water, but upon the act of the one who performs the ordinance. The poor sinner, then, may die and be lost, unless some one can be found to baptize him. Was no one saved until Christian baptism was instituted? What of Noah and his family? What of the patriarchs and the prophets? For more than four thousand years the Spirit converted souls without water. What, pray, induced that Spirit to confine his operations to such a medium as water? Such theology is revolting to human reason, and derogatory to the character of God.

But what say the Scriptures upon this point? "He that *believeth* on him is not condemned." (John iii. 18.) "He that *believeth* on the Son *hath everlasting life*." (John iii. 36.) "Verily, verily I say unto you, he that *believeth* on me *hath everlasting life*." (John iii. 47.) "Therefore we conclude that a man is justified *by faith* without the deeds of the law." (Rom. iii. 28.) "To him give all the prophets witness, that through his name whosoever *believeth* in him *shall receive remission of sins*." (Acts x. 43.) Surely these passages, with the *hundreds* more of similar import that could be produced, show that *faith* and not *baptism* is the condition on which the "remis-

sion of sins" turns. If they do not, then language could not be framed to prove the position.

The question then recurs, What is the design of water baptism? We answer, It is a positive ordinance of Christ, and represents the necessity of the sprinkling or washing of the soul from sin and pollution by the Holy Spirit, in his purifying and cleansing influences. It is then an ordinance which symbolizes "the washing of regeneration," "the renewing of the Holy Ghost," which work of the Spirit unites the believer to Christ, and makes him a participant in the Saviour's life, and in all other benefits flowing from the same. (See 1 Cor. xii. 13; Gal. iii. 27; Titus iii. 5.) It is not regeneration, but the symbol of it. It is also a seal of the covenant of grace, both on the part of God and of him who is baptized. In brief, it is an initiatory ordinance into the visible Church, a sign and seal of the covenant of grace, of ingrafting into Christ, of regeneration, of remission of sins, and a solemn dedication to God, the Father, the Son, and the Holy Ghost.

(3) *The mode of administering it.*

On this point, too, there is quite a difference of opinion. One party contends that nothing except immersion is baptism, while

the other positively denies the assertion, and maintains that "baptism is rightly administered by pouring or sprinkling water upon the person."

As previously stated, there is nothing in the etymology of the word translated baptize, that will enable us to determine the mode. It is true, those who tolerate no other mode but immersion, assert that *bap-ti-zo* "always signifies to dip," but in so saying, they are obliged to admit, as did their great champion, Dr. Carson, that "all the lexicographers and commentators are against them." Surely it must be a weak position which has to make such a concession—"all the lexicographers and commentators against it"—and this of itself, coming from such a source, is enough to show the fallacy of the assertion. Opponents certainly could ask for nothing more, so far as the word *bap-ti-zo* is concerned. As we cannot, therefore, determine the mode from the word itself, we must have recourse "to the law and testimony"—to the facts recorded in the Scriptures relative to this ordinance. Unless we are greatly mistaken, we can prove to any unprejudiced mind, that there is not a single case of baptism recorded in the New Testament, which establishes, or even strongly favors, the idea of immersion. Let us now

take up these Scripture instances, and to prove that we seek no advantage in this investigation, we will examine *all* of them—those recorded prior to the date of the institution of this ordinance by Jesus Christ, as well as those recorded after that event.

(a) The baptism of the “fathers unto Moses in the cloud and in the sea.”

In the account of this transaction, as given by Moses, it will be seen that the Israelites were on “*dry land*” when they received this baptism. How, then, can it be said of them that they were immersed? The Bible, however, is its own interpreter in this case. “The clouds poured out water.” (Ps. lxxvii. 17.) We may *speculate* as we please, but the whole history of this baptism forever precludes the idea of immersion, for, as previously stated, the people were on “dry ground” when they received it.

(b) The baptism of John the Baptist.

John, it is said, “baptized *in* Jordan.” But does not the same record say that he baptized “*in* Bethabara *beyond* Jordan?” Bethabara, as we all know, was a place, not a river—was a *house*, for the word means a *house of passage*, an *inn*, and that house, of course, was not in the river Jordan, but “beyond Jordan.” The whole difficulty arises from the use of the

little Greek word *en*, which means “on,” “by,” “near,” “with,” etc., as well as “*in*.” We can, therefore, with as much propriety say that John baptized “at” or “near” Jordan, as that he baptized “in” Jordan. The Bible says that “Jesus went up (*cis*) into a mountain.” But did he go *under* the mountain? Peter says, “When we were with him (Christ) *in* (*en*) the holy mount.” But were they *under* the ground? When, therefore, it is said that a person is baptized “in” a stream, it by no means follows that he was put *under* the water.

But it is also said that John baptized “*in* Enon, near to Salim, because there was *much water* there.” “Enon,” means the fountain of *On*, a mere spring, sending forth a rivulet; and the words “*hu-da-ta pol-la*,” translated “much water,” literally means, as all scholars know, *many waters*—that is, there were many springs or rivulets in that region. John selected this ample supply of pure running water for two reasons: *First*, the immense crowd of people demanded such a supply; *Second*, the baptism which he performed was not, as we have seen, Christian baptism, but a rite of purification, under Jewish law, and he needed for his purpose either a running stream as Jordan, or much water as at Enon

(or the springs), because under that law whatsoever an unclean person touched previous to his purification became unclean, with the exception of a "fountain or pit in which is plenty of water." (See Num. xix. 21, 22; Lev. xi. 36.) The truth is, when we take into consideration the *immense* crowd that went out to receive this ordinance at the hands of John, the idea of immersion (even admitting that there was a sufficient supply of water) is simply preposterous. (See Matt. iii. 5, 6.) Those who insist upon immersion, however, tell us that there can be no doubt in regard to the fact that the Saviour was immersed. "And Jesus, when he was baptized, went up straightway out of the water." (Matt. iii. 16.) The whole argument for immersion, in this instance, turns upon the little Greek word *ap-o*, here translated "out of." Now, no scholar will deny the fact that the primary meaning of *ap-o* is "*from*" instead of "*out of*," and that, in many instances, it is so translated in the New Testament, thus: "A certain man went down (*ap-o*) *from* Jerusalem." (Luke x. 30.) "When he was come (*ap-o*) *from* the mountain." (Matt. viii. 1.) The proof relied upon, then, utterly fails. Why was the Saviour baptized at all? There is but one answer, It was to induct him into his



priestly office—"to fulfill all righteousness." (See Matt. iii. 13-15.) Remember, the Jewish dispensation still existed, and if he had consented to an innovation upon the "old custom" of setting apart a person to the priestly office, the Jews would certainly have clamored out against him, but not a word was said. The Scriptures, however, are explicit in regard to the mode or manner of performing this service. (See Ex. xxix. 7.) No other possible reason can be assigned for the baptism of Christ. Being free from sin he could not repent, and he needed no forgiveness, regeneration, or newness of life. Besides, he had already submitted to circumcision, the initiatory rite into the Jewish Church. Water baptism, therefore, could signify nothing with him, except that he was then ready to enter upon the office of High Priest, and as he came not to "destroy the law, but to fulfill it," he must needs conform to the requisitions of the law in such cases. If he did conform to that law, most certainly he was not immersed. Indeed, if there was any sort of connection between the baptism of water and the descent of the Holy Ghost immediately following it, then immersion was simply out of the question, for the blessed Saviour was not immersed into the Holy Spirit, but the "Spirit

of God" was seen "descending like a dove and lighting upon him." (See Matt. iii. 16, 17.)

(c) The baptism on the Day of Pentecost.

By reference to Acts ii. 1-15, we learn that three thousand persons, from at least as many as fifteen different nations, were baptized on the Day of Pentecost. They were baptized, too, as the record shows, between nine o'clock in the morning and three in the afternoon—six hours. Nay, less than six hours, for Peter preached a sermon during the time, *before* the baptizing commenced, and it was evidently a lengthy discourse, for Luke says he used "many other words" besides what we have on record, and three o'clock in the afternoon, as we know, was the settled hour for the regular public prayer. Now, who *can* believe that eleven preachers, in less than six hours, could baptize by immersion three thousand persons? The truth is, there was no stream there in which to immerse them except the little brook Kedron, which was to the east of Jerusalem, and the time when it occurred was midsummer, when not only this stream was low, but when also the pools and cisterns of the city were scantily supplied with water. Besides, who will for a moment believe that the citizens would have permitted the use of their pools and cisterns for

such a purpose? They had just crucified the Saviour, and of course they were in no condition to accommodate his followers, whom they so detested and hated. Moreover, the people who were baptized were *visitors*—perhaps had not a change of raiment. Then, if they were immersed, they remained during the day with their wet clothing upon them! Has God instituted an ordinance which subjects his followers to such inconvenience and to such exposure? Surely not. The three thousand, then, must have been baptized by *sprinkling* or *pouring*, as was predicted by the prophet Ezekiel: “I will sprinkle clean water upon you, and ye shall be clean.”

(d) The baptism of the eunuch.

The reader is requested to turn to Acts viii. 26–29, and read this interesting case with care. Philip, as will be seen, was going from Jerusalem to Gaza, and every one who has studied geography closely, knows that there are no streams of any size in that region. So destitute is it of water that it is called “desert.” (See latter clause of verse 26.) The record, however, is as follows: “And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.” Here is another case similar to the one which

has already been considered—the same little words “*eis*,” “*ek*,” “*apo*”—and every scholar knows that it would be just as correct to say they “went down both *to* the water,” as to say, “*into* the water;” and it would likewise be as correct to say (verse 39), “And when they were come up *from* the water,” as to say “*out of* the water.” To prove this, take the case of Saul, on his way to Damascus. When the light shone around him, he fell (*eis*) *to* the ground—not *into* the ground. Hence, if we must say that Philip and the eunuch went down *into* the water, we must say that Saul fell *into* the ground, for it is precisely the same word in both cases. Again, in John xxi. 9, we have these words: “As soon as they were (*eis*) *to* land,” not *into* the land—the same word in both cases. Take one more case. The Saviour commanded Peter to go (*eis*) *to* the sea, and cast a hook and take the first fish that came up. Did Peter go (*eis*) *into* the sea? Not so, but he went *to* the sea. Hence Philip and the eunuch went *to* the water, not *into* the water; and from all the circumstances in the case, Philip *sprinkled* or *poured* the water upon him.

(e) The baptism of Saul.

The reader will find a history of Saul's conversion and baptism in Acts ix. At the

eighteenth verse of the same chapter we have these words: "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." In the original Greek, as every scholar knows, the language is, "Having risen up (or standing up), he was baptized"—baptized, too, in the very house in which he professed religion. Now, in the name of reason and common sense, how could Saul have been *immersed*? Now, immersionists feel that this is a strong case, and they endeavor to meet it by saying, they might have gone off to a stream, or there might have been a pool of water in the house. "Might have gone!" "might have been!" Both suppositions are unreasonable, not to say absurd; and no man can, by any fair argument, get a case of immersion out of it. The language is: "He arose, and was baptized"—baptized just where he was when he arose.

(f) The baptism of Cornelius.

The history of this case is found in Acts x. From the forty-fourth to the forty-seventh verse inclusive, we have the following: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came

with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" These words can mean nothing, unless they mean that water should be *procured* and *poured* upon them, just as the Holy Ghost had been "*poured out.*" If any one doubts that this was the meaning of Peter, let him read the fifteenth verse of the next chapter—chapter xi. In speaking of this same affair, Peter says: "The Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water (not *in* water); but ye shall be baptized with the Holy Ghost." In other words, Peter baptized them *with* water, just as God had baptized them *with* the Holy Ghost. There is not the shadow of evidence that they were immersed.

(g) The baptism of the jailer.

In Acts, chapter xvi., we have a full history of the baptism of the jailer and his family. The thirty-third verse reads as follow: "And he (the jailer) took them (Paul and Silas) the same hour of the night (midnight) and washed

their stripes; and was baptized, he and all his, straightway."

Now let us calmly look at the *facts* in this case. Paul and Silas had been put in jail. That prison had three departments, the *inner* and *outer* prison and the jailer's room, the latter occupied by him and his family. When Paul and Silas were delivered to the jailer, he was positively instructed to "keep them safely;" and, to secure them well, he "thrust them into the inner prison, and made their feet fast in the stocks." At midnight Paul and Silas prayed and sang praises, and suddenly a great earthquake came, and the prison doors flew open. The jailer sprang out of bed and called for a light, for he thought that the prisoners had fled. In his excitement, he determined to take his own life, but Paul cried with a loud voice, "Do thyself no harm, for we are all here." The jailer then fell at the feet of Paul and Silas, and in deep contrition of soul, he cried, "Sirs, what must I do to be saved?"

Now the question is, By what *mode* were the jailer and his household baptized? One thing is certain, they were baptized *in* jail. Paul and Silas did not leave the prison. They positively refused to do so, until the magistrates should "come and fetch them out."



Then, as the baptism took place *in* the jail, do we not see at a glance that it could not have been by immersion? It was a *heathen* jail, and, of course, there was no arrangement in it for immersion. The fact is, there is not the shadow of proof that these parties were immersed, and it is absurd and ridiculous to so contend.

Having examined with care the several cases of baptism mentioned in the New Testament, and having failed to find a single instance in which immersion was practiced, we are prepared to say that immersionists are widely mistaken when they assert that the only scriptural mode of baptism is by immersion.

Nor does the oft-quoted and much abused expression, "buried with Christ by baptism into death," give any countenance to water baptism by immersion. It is similar in meaning to "planted together in the likeness of his death," and "crucified with him." It most certainly requires a very active imagination to see any resemblance between the death of Christ and immersion. If he had died by being *drowned*, then there might have been a likeness to his death in the mode of baptism by immersion, but as the Saviour died upon the cross, there can be no likeness whatever.



Besides, it would be unreasonable to suppose that there would be *two* ordinances to represent the same thing, and as the sacrament of the Supper is intended to represent the death of Christ, according to his own positive declaration, baptism by water can have no such significance.

In conclusion upon this point, may we not say that it does not seem reasonable that God would require compliance with an ordinance which could not be performed at all times. How difficult to administer baptism by immersion in the frigid zones! How difficult, too, in vast deserts! How inconvenient to a person that may embrace religion upon a dying bed! Is it not true that in every case of adult baptism mentioned in the New Testament, the parties were baptized at the *place where*, and at the *time when*, they professed religion? Not a single instance is given of delay, nor of going off to seek water. And admitting that for centuries the *mode* of baptism has been a matter of controversy, yet it is a fact which no one will deny, that more than *nine-tenths* of the Christian world are to-day, and have been from the time the blessed Saviour instituted the ordinance, firm believers in the practice of sprinkling or pouring. This of itself is a strong argument

against immersion, for surely, to say the least, there is as much learning and integrity, *in proportion*, among those who practice sprinkling or pouring as among those who advocate immersion.

(4) *The persons to whom it is to be administered.*

Here again the religious world divides into two classes—one contending that it is to be administered only to “adult believers,” and the other that, “not only those who profess faith in Christ, but also the infants of one or both believing parents, are to be baptized.” The latter, we think, is the correct view, and for so saying the following arguments are submitted:

(a) In all the covenants which God has made with the human race, children have ever been embraced.

This is true, as all must admit, in regard to the covenant made with Adam, with Noah, and with Abraham. Jehovah declares himself to be a covenant-keeping God with those that love him “to a thousand generations.” In the “gospel” that was preached to Abraham four hundred and thirty years before the giving of the Law from Mount Sinai, the Lord said: “I will establish my covenant between me and thee and thy seed

after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen. xvii. 7.) This covenant was made with Abraham as the father of the visible Church. Paul says it constituted him the "heir of the world." It is also a fact which cannot be denied that it symbolized spiritual blessings. (See Deut. xxx. 6; Jer. iv. 4; Rom. ii. 28, 29; iv. 11.) The seal of this covenant was circumcision, and it embraced children. (See Gen. xvii. 10-14.) This covenant has never been abrogated, for God said it was "an everlasting covenant," therefore, children *now* as *then* are entitled to its provisions.

(b) The Church under the New Dispensation is essentially the same that existed under the Old Dispensation.

Those who maintain that immersion is the only mode of baptism deny this identity. But the Scripture proof is positive. They (the Churches under both dispensations) bear the same name. *The Church of the Lord* is an exact rendering in Greek of the Hebrew words translated in our version the "congregation of the Lord." (See Ps. xxii. 22; Heb. ii. 12.) Thus Stephen called the congregation of Israel before Sinai, "the Church in the wilderness." (See Acts vii. 38; Ex. xxxii.) Besides, God

styles the descendants of Abraham his "people," his "sheep," his "vine" or "vineyard," his "children," his "elect" or "chosen," his "own," his "sons and daughters," and his "Church." Christians have the same appellations under the New Dispensation. Paul says: "Unto us was the gospel preached as well as unto them." (Heb. iv. 2.) Again, "They did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of the Spiritual Rock that followed them, and that Rock was Christ." (1 Cor. x: 4.) And Christ says: "Abraham rejoiced to see my day; and he saw it, and was glad." (John viii. 56.)

As additional evidence upon this point, Christ said to the Jews: "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. xxi. 43.) What "kingdom" was to be taken from them? If it was not the Church, what else could it have been? The passage is susceptible of no other interpretation. But Paul settles it beyond peradventure. In speaking of the Gentile believers, he represents them as grafted into the *same* olive tree from which the Jews, for their unbelief, were broken off, and into which the converted Jews shall be

grafted again. (See Rom. xi. 17.) Could language be plainer? The Church of God is represented under the figure of an olive tree. From this tree many of the Jews, because of unbelief, were broken off; but into this *same* grand old olive tree—the Church of Abraham—all the Gentiles who embrace Christ shall be grafted. This Church—the Church organized in the family of Abraham—is the only one that has ever existed. And if it is not a Church, then there is no Church on earth, nor has there ever been one. Christ most certainly did not organize one, nor did he in any of his teachings ever even countenance such a thing. On the contrary, he was *born* in the pale of that grand old Church of Abraham, was regularly inducted into it when eight days old, and lived and died in that same Church. Nor can any mortal produce the shadow of proof that the apostles or their successors ever organized the Church. They organized *congregations*, but they did it, as the Bible teaches, by “*adding* to the Church.” With no other view can we possibly harmonize the teachings of such Scriptures as those which represent Abraham as the “heir of the world,” as “the father of all them that believe,” and in addition, with all such passages as teach that all believers in Christ now,

Jew or Gentile, "are Abraham's seed and heirs according to the promise." (See Rom. iv. 11-13; Gal. iii. 29.)

If, then, children were admitted into the Church under the Old Dispensation (and we *know* they were), can any one assign a single reason why they should not be thus cared for under the New Dispensation? Is the New more circumscribed than the Old? God put them into the Church in the days of Abraham, and if the provision has never been abrogated (and no man can show that it has been), then who will dare close the door against them?

(c) Another link in the chain of this argument, is the fact that baptism came in the room of circumcision.

The Church, under the Old Dispensation, had two ordinances—the Passover and circumcision. No one who has read the Bible will call this statement in question, nor can any one deny that the Sacrament of the Supper was substituted by Christ himself in the place of the Passover. Immersionists, however, deny that baptism is in the room and stead of circumcision. Their reason for doing so is most obvious; because, if they yield that point, then they have not one inch of solid ground upon which to stand. The proof, however, it seems to us, is positive that bap-

tism is in place of circumcision. *First.* Both rites represent the same spiritual grace, namely, regeneration. (See Deut. xxx. 6; Col. ii. 11; Rom. vi. 3, 4.) *Second.* Baptism is now what circumcision was, namely, the seal, or confirming sign, of the Abrahamic covenant. (See Rom. iv. 11–17.) Paul positively asserts that baptism is the sign of that covenant. Says he: “For as many as have been baptized into Christ are Abraham’s seed, and heirs according to the promise.” (Gal. iii. 27, 28.) He also asserts that baptism is the circumcision of Christ. (See Col. ii. 10, 11.)

With the foregoing facts before us, how can there be a doubt as to the fact that baptism is in the place of circumcision? And if so, since children under the Old Dispensation received the ordinance of circumcision, are they not entitled to that which comes in its place under the New Dispensation? Most certainly they are.

(*d*) The teaching and example of Jesus Christ sanction infant baptism and Church-membership.

After taking little children in his arms and blessing them, he says: “Of such is the kingdom of heaven.” (Matt. xix. 14; Luke xviii. 16.) The phrase, “kingdom of God

and of heaven," signifies the visible Church under the New Dispensation. (See Matt. iii. 2; xiii. 47.) In his re-commission of Peter, after his "denial," our blessed Saviour commanded him to feed the *lambs*, as well as the sheep of the flock. (See John xxi. 15-17.) Also, in his general commission to the apostles, he commanded them to disciple *nations* (which are always constituted of families) by baptizing, and then teaching them. (See Matt. xxviii. 19, 20.) Surely no one will deny that children constitute a part of nations. Legislatures, senates, and parliaments regard them as an important part of nations, for they legislate for their protection, education, etc.

It is a significant fact that, while the Jews charged the Saviour with violating the Sabbath, blaspheming God, plotting against the civil government, etc., yet in no instance did they allege that he had opposed the admission of their children into the Church. Had he done so, the charge would most certainly have been made. Instead of so doing, he said that children belonged to his kingdom.

(e) The practice and teaching of the apostles likewise establish the same position.

Peter, on the Day of Pentecost, when preaching to a Jewish assembly, said: "The promise is unto you and to *your children*, and



to all that are afar off.” (Acts ii. 39.) There is a most striking similarity between this declaration of Peter and the covenant made with Abraham: “I will establish my covenant between me and thee and thy seed (or children) after thee.” (Gen. xvii. 7.) That covenant brought children into the Church at “eight days” old, and made them partakers of its benefits. Peter now assures this people, in opening the New Dispensation, that precisely the same blessings and advantages are secured to their children under this as under the Old Dispensation—that their children are still eligible to Church and covenant relations.

In perfect harmony with this was the practice of *all* the other apostles. They baptized the Philippian jailer and “all his”—his whole family. They also baptized the household of Cornelius, of Stephanas, of Lydia, etc. It would surely be strange if there were no children in any of these households. The truth is, the apostles were all Jews; their ministrations were first to the Jews; they had always been taught that children had an inalienable right to Church-membership, consequently, their teaching and practice embraced “little children.”

(*f*) The historical argument in favor of infant baptism is conclusive and unanswerable.

Justin, who wrote only about forty years after the death of the Apostle John, says: "We have not received this carnal circumcision, but the Spiritual circumcision; and we have received it by baptism." (Wall's History of Infant Baptism, vol. i.) Origen, the great historian, whose father, grandfather, and great-grandfather were Christians (going clear back to the days of the apostles themselves), says that they obtained the custom of baptizing infants from the *apostles*. Cyprian, who lived in the same age with Origen, says that "sixty-six Bishops, being convened in a council at Carthage, having the question referred to them, whether infants might be baptized before they were eight days old, decided unanimously that no infant is to be prohibited from the benefit of baptism, although but just born." St. Augustine, born A. D. 358, declared that this "doctrine is held by the whole Church, not instituted by councils, but always retained." To these may be added the names of nearly all the Christian fathers—Jerome, Gregory, Chrysostom, Ambrose, Basil, Optatus, etc. Pelagius, in his controversy with Augustine, says: "Men slander me, as if I denied the sacrament of baptism to infants. I never heard of any, not even the most impious heretic, who denied

baptism to infants.” (Wall’s History of Infant Baptism, vol. i.)

Dr. Wall, who is acknowledged to be the highest authority in ecclesiastical history, says that infant baptism was never called in question until the twelfth century. Such, then, is the history of infant baptism, and the argument from this source is of itself conclusive. If it is not of Divine origin, how can its existence be accounted for? We know just *when*, and by *whom*, the great heresies in the Church were brought into existence, and if this be one, as immersionists affirm, they will confer a great favor by telling *when* and *how* it came into existence. *They cannot do it.* Is it not certain, then, that it is a Divine institution? On this ground, and this only, “all sacred and profane history relating to the subject, appears plain and consistent, from Abraham to Christ, and from Christ to this day.”

Had we time and space, we would notice in detail the “objections” which are urged against infant baptism, but if the ordinance be of Divine appointment, as we feel confident we have shown, then no human objection is really worth a moment’s thought. It is true, we are told, “It does no good.” But why will it not do children as much good to bap-

tize them under the New Dispensation as it did to circumcise them under the Old Dispensation? The "good" in the case is, we obey God, and that is enough. Immersionists are very fond of crying out, "Show a positive command for the ordinance." In reply, we would state if we have not done so, then language is unmeaning, for we have shown the "command" for circumcision, and we have proved that baptism is in the place of circumcision.

## QUESTIONS ON CHAPTER XVIII.

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- QUESTION 1. What of the controversy on this subject?
2. Is it probable that there will ever be unity of sentiment on this point?
3. From what is the word baptism derived. Explain in full.
4. What is the meaning of *bap-ti-zo*?
5. Does the word define the *mode, nature, or design* of the ordinance?
6. From what must these be obtained?
7. What is the first general point of inquiry?
8. When was it instituted? By whom? For how long?
9. Is this the origin of *water* baptism?
10. Show why not. Give the testimony of Maimonides.
11. What other proof from John's baptism?
12. Was John's baptism the Christian baptism? Show why not. *First* reason, *second, third, fourth, fifth.*
13. What of the baptism of the apostles prior to the crucifixion of Christ? Explain in full.
14. What is the second point of inquiry?
15. What is the teaching of the Romish Church on this point?
16. What of the Episcopal and Campbellite Churches? Explain in full.

17. How do you answer the Romish view?
18. How the Episcopal and Campbellite? Explain in full.
19. What do the Scriptures teach? Give proof-texts.
20. What, then, is the design of baptism? Prove this.
21. What is the third general point?
22. What are the two positions on this point?
23. What do immersionists teach in regard to the word *bap-ti-zō*?
24. Are they sustained in that view?
25. What did Dr. Carson confess?
26. What, then, do you think of such a cause?
27. Do the baptisms recorded in the Bible favor the idea of immersion?
28. (a) What of the baptism in the cloud and in the sea? Explain in full.
29. (b) What of the baptism of John the Baptist? How do you explain "*in*" Jordan? What of the baptism "*in* Enon?" What is the meaning of "*much water?*" Give two reasons why John needed pure running water? What of the baptism of the Saviour? Why was the Saviour baptized? Explain in full.
30. (c) What of the baptism on the Day of Pentecost? Explain this whole affair, and show the improbability of immersion.
31. (d) What of the baptism of the eunuch? Explain in full.
32. (e) What of the baptism of Saul? Explain this whole affair.
33. (f) What of the baptism of Cornelius? Explain.
34. (g) What of the baptism of the jailer? Show the unreasonableness of immersion in this case.
35. Explain the expression, "buried with Christ by baptism into death."
36. Can water baptism represent the death of Christ? Show why not.

37. What proportion of the Christian world favors baptism by sprinkling or pouring?

38. What is the fourth point of inquiry?

39. How is the Christian world divided on this point?

40. (a) What of the argument for infant baptism and Church-membership from the covenants? Explain the covenant with Abraham in full. Did it embrace children? What was the seal?

41. (b) Give the argument from the identity of the Church in both Dispensations. Give Scripture proof.

42. Did Christ organize the Church?

43. Did the apostles?

44. (c) Did baptism come in the place of circumcision? *First* argument. *Second* argument. Then show how this proves infant baptism.

45. (d) Give the argument from the teaching and example of Christ. Explain in full.

46. (e) Give the argument from the practice and teaching of the apostles. What did Peter say on the Day of Pentecost on this point? What of the other apostles? What households did they baptize?

47. (f) Give in full the historical argument.

\* 48. What of "objections?" Explain.

## CHAPTER XIX.

### THE LORD'S SUPPER.

PROTESTANTS recognize two, and only two, sacraments in the Christian Church—baptism and the Lord's Supper. These only have been expressly instituted by Christ as representations of spiritual truth. They were instituted, too, to succeed similar rites under a former dispensation—baptism succeeding circumcision, and the Lord's Supper the feast of the Passover. This being true, Protestants reject the five additional ceremonies which the Church of Rome has elevated into the high and holy rank of sacraments.

Connected with the rite now under consideration—the sacrament of the Supper—there are several points of interest.

#### (1) *The origin of the ordinance.*

The language of Scripture is: "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is



my blood of the new testament, which is shed for many for the remission of sins." (Matt. xxvi. 26-28.) (See also Mark. xiv. 22-24; Luke xxii. 17-20.)

The *time* of the institution of the ordinance, therefore, was immediately after the Passover had been eaten—indeed, one so closely followed the other that there was scarcely any interval. There was evidently a design in this continuity. The time had come when the former dispensation was to pass away, and the new one was to be ushered in, and as they were very similar—indeed, *one* so far as the Church was concerned—it was right and proper that the former should be thus almost imperceptibly merged into the latter.

This ordinance is designated by various phrases in the Scriptures. It is called the "Lord's Supper." (See 1 Cor. xi. 20.) The Greek word "*deip-non*," translated supper, designated the dinner, or the principal meal of the Jews, taken toward or in the evening. It is also called the "Cup of Blessing," the "Lord's Table," the "Communion," and the "Breaking of Bread." (See 1 Cor. x. 16, 21; Acts ii. 42.)

The bread which the Saviour used in instituting the ordinance was, no doubt, unleavened bread, because that was the kind always

used at the Passover. The early Christians celebrated the Communion at a common meal, with the bread of common life. But the kind of bread, whether leavened or unleavened, is not specified in the command, nor is it rendered essential by the nature of the service. In this particular, usage varies. The Romish Church uses unleavened bread; the Greek Church leavened bread; and the Church of England regards the use of leavened bread as "the most proper."

As to the kind of wine that was used, there has been some controversy, but the preponderance of testimony is in favor of the position that it was the *fermented* juice of the grape. The Romish Church insists that water should be "mingled with the wine," but there is no authority in the New Testament for this. That wine and no other liquid is to be used, is clear from the record of the institution. (See Matt. xxvi. 26–29.)

As this ordinance was instituted on the night in which the Saviour was betrayed, the time was well calculated to deeply impress the minds and hearts of his disciples, for they would connect with the celebration of it the awful scenes which immediately ensued.

(2) *The nature of this ordinance.*

The word *sacrament* is derived from "*sac*

*ra-ment-um*," a Latin word, which signifies an oath, particularly the oath taken by soldiers to be true to their general and to their country. This word was adopted by the early Church because they believed that those who partook of this sacred ordinance virtually bound themselves by a most solemn obligation to be faithful to their great Leader and to his cause.

The early Church likewise gave the name *eucharist* to this feast. This word is derived from "*eu-cha-ris-ti-a*," a Greek word which signifies *thanksgiving*, because Christ, in the institution of it, gave thanks, and because all who partake of this ordinance should give thanks. (See 1 Cor. xi. 24.)

Though this ordinance is called a feast, and properly so, yet it must not for a moment be supposed that the Christian partakes of the real body and blood of Jesus Christ. This is one of the many egregious errors of the Romish Church. This doctrine of *transubstantiation*—the conversion of the bread and wine into the body and blood of Jesus Christ—is perfectly absurd and unscriptural.

(a) It destroys the nature of a sacrament.

To constitute a sacrament two things are indispensably necessary—a sign and a thing signified, an object presented to our senses

and some promised blessing which is represented and sealed by it. A sacrament is a "visible sign of a holy thing, or a visible sign of an invisible grace." Baptism accords with this definition, for water represents the purifying influences of the Spirit, and the sign is distinct from the thing signified. But by transubstantiation the *sign* is taken away, and the *thing signified* is put in its place. Hence, the Lord's Supper is no sacrament at all!

(b) It involves an absurdity.

Transubstantiation requires a body to be, at the same time, in more places than one. The Bible teaches that the body of Christ is in heaven at the right hand of God; yet according to this Romish doctrine, it is in heaven and upon their altars at the same time. It does not come down from heaven to earth; but it remains in heaven, and is yet upon earth. It is present, not in one place on earth only, but in a thousand places—in the east and in the west, in the north and in the south, or wherever a priest has pronounced the words of institution. Who can believe such absurdities?

(c) It contradicts the testimony of our senses.

If the bread and wine were actually changed into flesh and blood, they would not

only *resemble* flesh and blood, but they would *taste* like flesh and blood. But are they thus changed? It is almost an insult to plain, common sense to ask the question. If they were flesh and blood, would they not be subject to the laws of decomposition and corruption? Did any one ever see the bread and wine which were left over after the sacrament was administered, in a decomposed state?

(d) It is in direct opposition to the teaching of the Scriptures.

The Apostle Paul still calls the symbols bread and wine *after* their consecration, which he would not have done if they had been transmuted into the body and blood of Christ. It is true the Saviour said: "This is my body—this is my blood," but every one ought to know that these are elliptical expressions, and manifestly mean, this *represents* my body—this *represents* my blood. This form of expression is quite common in the Scriptures. "The seven kine are (represent) seven years;" "That rock was (represented) Christ;" "I am (represent) the bread of life;" "I am (represent) the door." Such passages could be almost indefinitely multiplied, but these are deemed sufficient. The truth is, the same form of speech is even now in common use. We look upon a portrait

and say that it is a man ; upon a picture and say that it is a lion, etc.

(3) *The design of this institution.*

The following brief summary expresses the design of this institution :

(a) It is a commemorative ordinance.

This is evident from the language of our Saviour and his apostles. Luke says : " He took bread and gave thanks, and brake it, and gave unto them, saying : This is my body which is given for you ; *this do in remembrance of me.*" (Luke xxii. 19.) And Paul says : " The Lord Jesus, the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said : Take, eat : this is my body which is broken for you ; *this do in remembrance of me.*" (1 Cor. xi. 23-26.) In partaking of this feast, then, we are to remember the person, love, and death of Christ.

(b) It is a witnessing or testifying ordinance.

The sacred record is : " For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Every worthy communicant, therefore, is a witness to the great truths that " Jesus died and rose again." And it is a fact, which cannot be controverted, that this sacrament is a " standing testimonial" of the truth of our common

Christianity. It can be explained in no other way than by admitting that what the Bible says of it is literally true. The fact, too, that this ordinance now exists, is an argument in support of Christianity, which infidelity has utterly failed to *meet*, much less to *overthrow*.

(c) It is a bond of union among Christians.

The blessed Saviour, when he instituted this feast, said: "Drink *ye all* of it." And the Apostle Paul, in speaking of it, says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body; for we are all partakers of that one bread." What a ligament, what a bond of union? However widely Christian denominations may differ in other things, here is an ordinance in which there should be perfect concord—the grand rallying point for the entire "sacramental host" of God.

(d) It is a perpetual ordinance.

On this point the Christian world is in perfect accord. Paul tells us that it is to be observed "till he come"—till Christ returns to judge the world. This shows, beyond a doubt, that this ordinance should be perpetu-

ated to the end of time. In every generation, therefore, and in every place where there are Christians, it is to be observed until the Son of God shall return, and the necessity of its observance shall cease only when the whole body of the redeemed shall be permitted to see their Lord, and there shall be no need of those *emblems* to remind them of him, for all shall then "see him as he is."

(4) *The persons who should partake of it.*

According to the plain teachings of the Scriptures, none except those who have been truly regenerated by the Holy Spirit should partake of this ordinance. On this point all Evangelical Churches are agreed. Indeed, from the time of the institution of the Supper, to the end of the apostolic age, we have no account that any one was ever recognized as a communicant who did not profess to be a subject of regenerating grace. While it is right and proper that all communicants should be members of the Church, and should also receive the ordinance of water baptism prior to the communion, yet it will not do to affirm, with the Bible before us, that either joining the Church, or the reception of water baptism, can be construed as constituting the *essential qualification* for this ordinance. These are simply the *outward* expressions of that quali-



fication—*the new birth*—which is simply indispensable to a worthy participation of this sacred feast. The truth is, the Supper was instituted prior to Christian baptism, and it was administered by the Saviour himself to those who had never received Christian baptism, as the record plainly shows.

But while we affirm that joining the Church and water baptism cannot, of themselves, give the proper qualification to worthy communion, yet we do assert that it is a positive duty of every one who has been “born again,” to see to it that both of these acts have been attended to. This sacrament was instituted for Christians, and it is the imperative duty of all such persons not only to unite with the Church, but to submit to baptism, the initiatory rite into that organization. This, too, is in accord with the great commission: “Go ye therefore, and teach (make disciples or Christians of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.” (Matt. xxviii. 19, 20.)

Besides, it has been the universal *usage* of the Church to insist upon membership and baptism prior to communion, not because they *give* the proper qualification, but because they

are the *external evidences* of Christ's acceptance of them as "heirs of his kingdom."

This ordinance, then, is for all Christians, and as it is one, too, which cannot, in any sense, be said to belong exclusively to any particular branch of Christ's Church, we see the utter untenability of the practice of "*close communion*." However, as it is practiced by a portion of our fellow Christians, it may not be out of place just here to give a brief summary of the arguments against it.

(a) It assumes what is not true—that it is *their* ordinance.

As we have seen, the sacrament of the Supper is a *memorial* service, and every Christian on earth is equally interested in the *import* of that service. It is as much the duty of Christ's followers to participate in this ordinance as it is to be baptized or to pray. The ordinance, then, belongs to no particular Church any more than that of water baptism. It is the Lord's table, and no one has the right to debar a member of the "mystical body of Christ" from it.

(b) It virtually unchristianizes and unchurches all others.

Are there no Christians except those who belong to the denomination that practices close communion? And is there no Church

except the Baptist Church? Who will dare answer these two questions in the negative? Yet, to be consistent, the Church which adheres to close communion, must so answer both of these interrogatories.

(c) It debars many who have been baptized according to the mode insisted upon by close communionists.

The reason generally assigned for close communion, is that *immersion* is an indispensable prerequisite to a worthy participation of the Supper. But, in many of our Churches, there are those who have been thus baptized. Still, they are debarred. And why? We will see the reason in the next objection which we urge to close communion.

(d) It makes *membership* in a particular Church the test.

Those who indulge in this exclusive and illiberal practice, will sing, and pray, and preach, and rejoice with the members and ministers of other Churches, but will not take the sacrament with them! The blessed Saviour has said to *all* his followers, "Do this in remembrance of me." "As oft as ye do this, ye shew forth the Lord's death until he comes." The *design* of this feast, therefore, is to show our love to Christ and our interest in his death. Do not *all* Christians love him? and have not *all*

Christians an interest in his death? Most certainly, if they be his children.

The Bible authorizes us to believe that this sacrament is administered in heaven. The Saviour said to his disciples, "I will not any more drink of the fruit of the vine, until I drink it new with you in my Father's kingdom." Wonder if *all* Christians do not sit down together around that communion table in heaven? If, then, they commune together in heaven, why should they not commune together upon earth? The truth is, close communion will not stand the Christian fraternity of the nineteenth century, and those who have heretofore insisted upon it should abandon it.

## QUESTIONS ON CHAPTER XIX.

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QUESTION 1. How many sacraments do Protestants recognize? Name them.

2. Who instituted these sacraments?

3. In place of what other rites do they come? Explain in full.

4. How many sacraments does the Romish Church recognize?

5. What is the first general point of inquiry?

6. Can you give the Scripture proof for the origin of this ordinance? Explain in full as to the time of the institution.

7. By what names is this ordinance designated in the Scriptures? Give the Greek word translated supper, and explain. Also give the other names by which it is called.

8. What kind of bread did the Saviour use?

9. Is there any command that the same kind should be continued?

10. Can you give the custom of different Churches on this point?

11. What kind of wine did the Saviour use? Prove that wine and no other liquid is to be used.

12. What is the second general point of investigation?

13. From what is the word sacrament derived? Explain in full.

14. By what other name did the early Church call this feast?

15. Can you give the origin and meaning of *eucharist*?

16. Do Christians really partake of the real body and blood of Jesus Christ?

17. What is this called?

18. What do you think of the doctrine of transubstantiation?

19. (a) Show that the doctrine of transubstantiation destroys the nature of a sacrament. Also define *sacrament*.

20. (b) Show that it involves an absurdity. Explain in full.

21. (c) Show that it contradicts the testimony of our senses. Explain.

22. (d) Show that it is in direct opposition to the Scriptures. Explain in full. Also show what the Saviour meant by the expressions, "this is my body," "this is my blood." Illustrate the same.

23. What is the third point?

24. (a) Show that it is a commemorative ordinance.

25. (b) Show that it is a witnessing ordinance. Explain in full.

26. (c) Prove that it is a bond of union among Christians.

27. (d) Show that it is a perpetual ordinance.

28. What is the fourth point of inquiry?

29. Show who are to partake of this feast. Explain in full.

30. What is it that gives the proper qualification for partaking of this ordinance? Explain.

31. Is it a feast for all Christians?

32. (a) Give the first objection to "close communion." Explain.

33. (b) Give the second objection and explain.

34. (c) Give the third objection. Explain in full.

35. (d) Give the fourth objection. Show its inconsistency.

36. Give a summary of the objections to close communion.

37. Can close communion stand the Christian fraternity of the nineteenth century?

38. What, then, should those do who have heretofore practiced it?

## CHAPTER XX.

### PERSEVERANCE OF THE SAINTS.

For several centuries there has been a controversy, even in the "household of faith," as to whether or not a truly regenerate sinner may so far apostatize as to be finally lost.

This is an important subject—a subject in which all *Christians* especially, are most deeply interested. And that no sort of injustice may be done to the advocates of this doctrine, we give their own points, one by one—their *strongest* points, too. Before doing so, however, attention is called to an explanatory remark. Those who oppose the doctrine of apostasy do not deny that a Christian may do wrong—may, through the temptations of Satan, the world, and the flesh, incur God's displeasure, and may be deprived of the comforts of religion—but they do deny that such will ever so apostatize as to be forever lost.

#### (1) *The arguments for apostasy.*

The following are the arguments relied upon by the advocates of this doctrine:



(a) Angels fell, and if they fell, why may not Christians?

We answer, Yes, they did fall, but those angels did not live under the dispensation that Christians do. They were under *law*, and *one* sin, in thought or deed, decided their destiny forever. Each one was to stand or fall upon his *own* merits—had no Saviour, no Christ, no Surety. Do we not, then, at once see that the cases are not at all similar?

(b) Adam fell, and if he fell, why may not Christians?

Yes, Adam did fall, but, like the angels just spoken of, he was to stand or fall upon his own merits—was under “a covenant of works.” It, therefore, required only *one* sin to cause his fall, just as in the case of the angels. But, in consequence of the “new and better covenant” (the covenant of redemption), Christians stand upon a foundation very different from that upon which the angels stood, and from that upon which Adam in his primitive state stood, for *Christ* is their (the Christians) surety; in him, not in themselves, they stand or fall. We, therefore, see at a glance that there is no analogy whatever between the “standing” of Adam in his original state and that of Christians under the new covenant, of which we have just

spoken. This argument, then, like the other, amounts to but little. The truth is, if it be an argument, it proves too much for the advocates of apostasy; for it shows that only *one* sin, and the very least sin, too, that the mind can possibly conceive of, would cause apostasy—would *un-regenerate* the soul; whereas, the advocates of this doctrine will not agree that *one*, or even a *hundred* such sins would produce such a dreadful calamity.

(c) Bible cases of apostasy.

The advocates of this doctrine tell us that it must be true, because there are many cases of apostasy mentioned in the Bible. Let us examine the cases to which they refer, one by one.

*First.* The case of Saul.

Saul was a very wicked man—behaved himself in a most ungodly manner—but we are not particularly astonished at his conduct, for we have no proof whatever that he was ever a child of God—a Christian. “But,” say the advocates of apostasy, “Saul must have been a regenerated man, for God gave him ‘another heart,’ and he ‘prophesied.’” It is admitted that God did give him “another heart;” he however, gave Nebuchadnezzar “another heart,” but it was the heart of a beast. Remember, the Bible does not say

that God gave Saul a "*new heart*"—the heart of a regenerated man—but "*another heart.*" And while we admit that the Spirit of the Lord came upon him, so that he did "*prophesy,*" yet we must also remember that the Spirit of the Lord came upon Balaam, and he prophesied, even concerning Christ, but who will dare say that he (Balaam) was *ever* a Christian? The Bible also tells us that Caiaphas, the high priest, prophesied, but no man will say that he was a good man.

May we not, therefore, ask for better evidence than "*another heart*" and the power to "*prophesy,*" before we can admit that Saul was ever a Christian?

*Second.* The case of David.

It is true that David did very wrong—even caused a man to be murdered—but how deeply did he repent of his wickedness, and how fervently did he pray God to "*deliver him from blood guiltiness!*" But he never "*fell from grace*"—simply lost, for a short time, the "*joys of salvation,*" as he confessed, but he never did lose the salvation itself, for every one admits that he was saved.

*Third.* The case of Solomon.

No one will deny that Solomon was, at one period of his life, a very dissolute, licentious man, but that he was finally lost no one can

prove. The fact is, the evidence is all on the other side, for, in the latter part of his life, he confessed that such a course as he had at one time pursued, was all “vanity and vexation of spirit;” also, “the conclusion of the whole matter” with him was, “fear God, keep his commandments, and live.” He must have been a Christian, else God would not have permitted him to write three books of the Bible, and one of these—the book of Ecclesiastes—shows most conclusively that he not only had the “root of the matter in him,” but that, like a genuine Christian, he was willing to confess his sins and repent of them. Hence, we see nothing in this case to prove the doctrine of final apostasy.

*Fourth.* The case of Judas.

With the advocates of this doctrine, the case of Judas is a strong one—the strongest of all. That Judas was lost—died and went to hell—very few, perhaps, will deny, but that he ever was a Christian, no one, we think, can prove. The advocates of apostasy tell us he was one of the twelve, and they ask triumphantly, “Why did Christ choose him as one of the apostles, if he was not a good man?” *Why* he was chosen is not the question. The question is, was he a good man—a Christian? Let the *Bible* answer, for that is the

evidence which is to decide this case. The Saviour says: "Have I not chosen you twelve, and one of you is a devil?" (John vi. 70.) This language, be it remembered, was spoken *before* Satan entered into Judas to betray Christ. John says "he was a thief," and this, too, was said *prior* to the time that he betrayed the Saviour. Again, the Saviour says: "There are some of you that believe not. For Jesus knew from the *beginning* who they were that believed not, and who should betray him." (John vi. 64.) What else can this verse mean than that from the very *commencement* of the ministry of Judas he was a non-believer, and would be ready, as soon as opportunity offered, to betray his Master? If, then, the foregoing scriptures do not prove that Judas never was a Christian, we confess our inability to comprehend the import of language. Now, *why* he was chosen by Christ one of the twelve apostles, we may not be able to tell; but, as remarked before, that is not the question under consideration. The point we are trying to settle is, was he a Christian? And, surely, to the unbiased mind, the scriptures we have quoted do settle that point forever. The truth is, he did not have, if we correctly understand his case, the first element of a Christian—was a "*thief*"

and a "*devil*," and "cared not for the poor."

Although it is not the business of those who oppose the doctrine of apostasy to tell *why* Christ would permit a bad man to be "one of the twelve," yet we believe a good and sufficient reason can be given for it. The Saviour was willing that not only his *public* but his *private* life should be subjected to the criticism of his *enemies*. To scrutinize his public life there were enemies sufficient, but to scrutinize his private life, there would have been none to do so in a manner to satisfy the world, if he had not had that enemy within his own household. By the way, too, the testimony of Judas, in this particular, is simply overwhelming, for he not only confessed that he had "betrayed innocent blood," but he sealed the truth of that confession by his life—by hanging himself.

*Fifth.* The case of Peter.

We admit that Peter was a Christian—had been regenerated or "born again"—and if the advocates of apostasy can prove that Peter fell from grace, we will yield the point.

Let us briefly look at the facts in the case. Peter was a bold man, and had a great deal of confidence in himself. As evidence of this, when the blessed Saviour said, "All ye

shall be offended because of me this night," Peter promptly replied, "Though all men shall be offended because of thee, yet will I never be offended." (Matt. xxvi. 31, 33.) When, however, the trial came, Peter's courage failed, and he not only denied his Master, but he cursed and swore. But did he fall from grace? did his faith fail, and did he have to be *re-regenerated*? We say, No; and we so answer for two reasons:

In the first place, the Saviour, after having warned Peter that "Satan desired to have him that he might sift him as wheat," said, "But I have prayed for thee, that thy faith fail not." Was the prayer of the Saviour answered? Most assuredly it was, for he said the Father always heard him. (See John xi. 42.) If, then, the prayer of Christ was answered, Peter's faith never failed him, for the burden of that prayer was, that it (Peter's faith) should not fail.

In the second place, the language used by the Saviour himself in reference to Peter's case, shows most conclusively that he (Peter) had not lost his religion. Said he: "When thou art converted, strengthen thy brethren." (Luke xxii. 32.) Now, the Greek word which is translated "converted," as every scholar knows, means "to turn," "to turn about."

(See John xxi. 20.) "Then Peter, turning about, seeth the disciple whom Jesus loved," etc. The word translated in the last verse "turning about," is precisely the word which the Saviour used when, in addressing Peter, he said, "*art converted.*" Therefore, all that Peter had to do was to "turn about;" not a word is said about being regenerated *again*. The word which signifies to be "born again," as used by Christ in conversation with Nicodemus, is a very different word from the one employed by the Saviour in addressing Peter. Though Peter had done wrong, very wrong, yet he did not need to be "born again," the Saviour himself being the judge. Then have we not proved most conclusively that Peter never fell from grace?

We cannot, however, dismiss this case without remarking that this transaction was a very important one to Peter—taught him and all other Christians a great lesson. He imagined that he was strong enough to stand alone; forgot that his strength was in *Christ*, and not *himself*. How nobly, too, he confessed his error, in the first epistle he ever wrote! Hear him: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the



resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Pet. i. 3-5.)

(*d*) The frequent warnings and threatenings of the Scriptures.

The advocates of apostasy tell us that the doctrine must be true, else there would not be so many warnings in the Bible on this subject.

No one acquainted with the Scriptures will deny that they do contain warnings and admonitions in regard to Christian fidelity, but the question is, are these warnings and admonitions intended to teach that a Christian may lose his religion and be lost? We think not.

There are in the Church (we use the word Church in the broadest sense) three classes of adult members, viz.: the true Christian, the self-deceived, and the hypocrite. No one, it is believed, will call in question this statement. Unless the Bible, therefore, should contain matter adapted to the wants and necessities of these three classes—matter calculated to bring out the best possible results from such material—it would fail to be the book the Church needs. It must have encourage-

ments, admonitions, and threatenings, else the Christian could not be developed, the self-deceived<sup>\*</sup> could not be awakened, nor could the hypocrite be aroused. These admonitions and warnings, too, must of necessity be *general*. For instance, it would not be for the best for it to be said in these promises, warnings, etc., that this is for the true Christian, this for the self-deceived, and this for the hypocrite, because the very ones (the self-deceived and the hypocrite) who most need these warnings and threatenings, would, under the protection of a Christian profession, say, we do not belong to either class; whereas, by making these warnings, etc., *general*, and not *specific*, those who need them may be greatly profited by them.

To illustrate still further, in our Commonwealth we have citizens of different kinds (just as in the Church we have members of different classes), but the enactments of our civil code are *general*—must be so. The laws, with their “warnings and threatenings,” are addressed to *all* citizens. They, for instance, tell the penalties for theft, for house-burning, etc., and *all* citizens are “warned” by these penalties. They say to the honest man, *If* you steal you shall be punished, and to the upright citizen, *If* you burn your neighbor’s

house, you shall be put into the penitentiary. In all such cases, however, the answer would be, "We know that these things are true, but, then, we have not the most remote idea of committing either crime—have no idea of stealing another man's goods, nor of burning his house." Nor do such laws with their penalties, though they are made general, even *imply* that *honest* and *upright* citizens are in the least possible danger. They are enacted for the benefit of *bad* men; of men who, though they mix and mingle with the good, being citizens of the *same* Commonwealth, yet do not belong to that class.

Just so, precisely, is it with the warnings and threatenings of the Scriptures. They, it is true, tell what would be the result *if* Christians were to do thus and so; but, then, the genuine child of God says: "Those penalties do not in the least disturb me, for I have no intention whatever of placing myself in such an attitude; these warnings and threatenings, though general, cannot reach me, for they, like the penalties of the civil law, are intended to reach the vicious, not the virtuous."

By keeping the foregoing suggestions in view, the reader will not only see that the "warnings and threatenings" fail, utterly fail, to establish the doctrine of apostasy, but he

will have in his possession a key which will enable him to understand thoroughly all that class of Scripture texts to which the advocates of apostasy have reference. For illustration, Paul says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i. 8.) The assertion of Paul is certainly true, but did he, "or an angel from heaven," have any intention of doing so? No, never. Again: "If any man draw back, my soul shall have no pleasure in him." (Heb. x. 38.) This is likewise true, but mark, Paul does not say nor intimate that a *Christian* can "draw back." Likewise, the same apostle says: "If Christ be not risen, then is our preaching vain, and your faith is also vain." (1 Cor. xv. 14.) But did Paul intend to express a single doubt that Christ had risen? Not so.

Such passages could be multiplied indefinitely, but, with the explanations which have preceded, these are sufficient to convince us that the "warnings and threatenings" of the Bible contain no evidence that the doctrine of apostasy, as taught by our Methodist friends is true.

(e) The doctrine of apostasy must be true, else man would not be a free agent.

The meaning of this language, when we analyze it, is simply this: A Christian is not a free agent unless he can, at pleasure, sever his connection with Christ—can commit sin enough to damn his own soul!

Let us examine this position and see if it is true. Upon what terms are Christians made? In other words, how do sinners become Christians? The answer is, By faith in the Lord Jesus Christ. There are, then, two parties to this transaction, Christ and the sinner. To become a Christian, therefore, the sinner must accept Christ as his Saviour, and he must accept him, too, on the very condition which he (Christ) prescribes. That condition is *faith*, as we have already said. The sinner's agency, therefore, is consulted in this transaction; he has to accept Christ. Now, for how long a *time* does the sinner accept him? Is it for a *limited* or an *unlimited* time? If he accepts him for a *limited* time, then his agency would be destroyed should he be forever confirmed in a state of grace—he would not only have *more* than he asked for, but he would cease to be a free moral agent. If, however, he accepts him for an *unlimited* time, for time and eternity, then *not* to forever confirm him and make him sure of heaven, would be *less* than he asked for. Now, what does the sin-

ner want when he goes to Christ? There is but one answer: It is salvation, eternal life, heaven. He asks for nothing less, desires nothing less. And as Christ has nothing else, in this respect, to give but eternal life, then the sinner either gets that or he gets nothing. If, then, the sinner gets simply what he asks for—no more, no less—is his agency destroyed when he gets it? How can it be destroyed when he is not only a party, but a willing party, to the transaction? Would he not, too, rather make a contract which would stand forever, inasmuch as he is the gainer by such a contract? Would he not prefer to be eternally happy, than to be happy for a few days? Would he not, also, be very unwise not to make that contract for *eternity*, if he could do it, rather than for the *present*? How on earth, then, is a man's agency destroyed when he has secured to him simply what he asked for? What motive could prompt him to have it otherwise? Instead, therefore, of having his agency destroyed by being confirmed in a state of security, the very reverse is true with the child of God. He wants eternal life, and nothing else will satisfy him. Besides, if a state of confirmation or security, while we are on earth, destroys our agency, would not

the same be true with the blood-washed throng in heaven? If, in other words, the Christian while here, must have power to fall from grace in order to make him a free moral agent, must he not have the same power after he gets into the city and paradise of God? Most assuredly he must. Then, according to this, there is no security even in heaven!

(f) Actual cases of apostasy among us.

As proof that the doctrine of apostasy is true, we are told that there are now among us a great many who have actually fallen from grace. That there are many in all our Churches who were once *professors* of religion, and who now have gone back to the world, no one will doubt; but unless it can be proved that they were regenerated—born again—the existence of such cases proves nothing for the advocates of the doctrine of apostasy.

Our only standard on this subject is the *Bible*, not the doctrines and professions of men. That book, we think, forever settles the question, for, in speaking of just such cases, it says: “They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.” (1 John ii. 19.) Again, says the Saviour:

“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” (John xiv. 23.) It is also said: “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” (1 John ii. 4.)

Many more such passages could be given, but ten thousand more could not add any thing to the plain, positive declarations that have been quoted—passages, too, which seem to have been written for the purpose of teaching those who say that they were once regenerated and have lost their religion, are simply mistaken—are spurious cases.

In accordance with the promise made, we have taken up, one by one, the arguments relied upon by the advocates of apostasy, and we have seen that they fail, utterly fail, to establish the fact that a truly regenerated man or woman can lose his or her religion and be lost. But, “to make assurance *doubly* sure,” it is now proposed to consider briefly the arguments in favor of the doctrine to the contrary.

(2) *Arguments against apostasy—the final perseverance of the Saints.*”

Instead of admitting the probability or the possibility of the theory of apostasy, we take



the position that the truly regenerated soul will certainly "persevere" to the end, and will be eternally saved. In support of this position, the following reasons are assigned:

(a) From the nature of the covenant which God the Father made with Christ the Son.

In this covenant the promise was made by the Father to the Son that, if the latter would become a propitiation and an intercessor for sinners, he should have, as a reward for his labors, a kingdom which should never end. As proof of this, read the following: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." (Isa. liii. 10-12.) In accordance with the same sentiment, the Father says: "Yet have I set my King upon my holy hill of Zion." (Ps. ii. 6.) Further-

more, the Father says to the Son, "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre." (Ps. xlv. 6.) "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. ix. 7.) "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44.)

The foregoing passages (and many of the same kind could be added) prove four things: *First*, that a covenant was made between the Father and the Son; *second*, that the Son was to make "his soul an offering for sin"—was to become the Saviour of sinners; *third*, that, for the work which he (the Son) performed, he was to have a kingdom; *fourth*, that this kingdom should have "no end."

Of the exact date of this covenant we know not, because God has not revealed it to us. It was certainly in time to save Adam, else the promise could not have been made

immediately after the fall, that "the seed of the woman shall bruise the serpent's head."

The *foreknowledge* of the Father (not his fore-ordination) enabled him to make the promise of a kingdom to his Son, for he knew that many of the human race would, of their own voluntary free will, accept Christ as their Saviour; would, without any *decree* on his part, become the subjects of Christ, and, consequently, members of his kingdom—the Church. He also reveals the manner in which he would forever keep them as members of that kingdom. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." (Jer. xxxii. 40.)

This kingdom, too, as we have seen, was not only to be established, but it was to have "no end," for the Father, in speaking of its durability, says: "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." (Ps. lxxxix. 35, 36.) Again, he says: "His seed will I make to endure forever, and his throne as the days of heaven."

In the passages just quoted, we have two

positive promises of the Father—promises, too, confirmed by an *oath* of the great Jehovah. *First*, David's throne was to be as the days of heaven—endure as long as God himself lived; *second*, his seed or subjects were to “endure forever.” Now, by turning to the Gospel by Luke, we find that the throne of David is the throne which Christ possesses. The angel Gabriel, in speaking of the child that was to be born, said: “He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

This throne or kingdom, of course, means the Church—could not possibly mean anything else. And, in perfect agreement with this idea, Christ, in speaking of his Church, says: “The gates of hell shall not prevail against it.” (Matt. xvi. 18.)

If the foregoing be true (and we are confident it is), do we not see that there is no sort of doubt in regard to the present and eternal salvation of every person that has been, is now, or will be “born” into that kingdom? If this certainty did not exist, then the promises made in regard to the perpetuity of that kingdom, could not have been

made, for if *one* Christian may fall from grace, *all* may, and if all may, then God himself could not have said that the "kingdom" and the "seed" shall "endure forever," and "as the days of heaven."

(b) From the *legal* relation which the Christian sustains to the Divine government.

The only possible way for a sinner to be justified is by a perfect obedience to the law of God. This perfect obedience, however, cannot be rendered by him because he is a fallen creature. If, then, he is ever justified, it must be by another who could render that perfect obedience for him which the law imperatively demands. The only being in the universe that could do that is Jesus Christ, and that he has rendered that obedience, is evident from the Scriptures. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. v. 19.) Again: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Pet. iii. 18.) Also: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. v. 21.)

From the foregoing passages (and many more of the same kind could be furnished) we see that Christ has, by the atonement which he made, “wrought out” or purchased a righteousness which may be made available by the sinner. The condition, too, upon which that righteousness can become the righteousness of the sinner, is likewise plainly stated in the Scriptures. “Therefore we conclude that a man is justified by *faith* without the deeds of the law.” (Rom. iii. 28.) Also: “Therefore being justified by *faith*, we have peace with God through our Lord Jesus Christ.” (Rom. v. 1.)

The righteousness of Christ, then, is the ground on which the sinner is pardoned, and that righteousness becomes the sinner’s righteousness whenever he exercises faith in Christ. “For Christ is the end of the law for righteousness to every one that believeth.” (Rom. x. 4.) The very moment, therefore, that the sinner exercises faith in the Son of God as his Saviour, then it is that the righteousness of Christ becomes his—is imputed to him. “And he (Abraham) received the sign of circumcision, a seal of the righteousness of faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that

righteousness might be imputed unto them also." (Rom. iv. 11.) Again: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." (Rom. iv. 23-25.)

It is also proper to state in this connection, that, if the first Adam had stood the test—had met Satan and resisted him—then he and his descendants would have been confirmed in a state of holiness—would have had everlasting life secured to them in view of Adam's fidelity. Now, Christ, the second Adam, did stand the test, and stood it most successfully, too, for he overcame the combined powers of earth and hell. Single-handed he met the tempter in the wilderness, the agonies in the garden, and the sufferings on the cross; yea, met Satan, met sin, met death, met the grave, and came off conqueror. Then why may not *his* children—those who have been "born again"—be confirmed in a state of everlasting life because of his fidelity? No man living can give a good reason why it should not be so. On the contrary, we have every reason to believe that such is the case. In the eyes of the law, he has placed his believing

children precisely where the first Adam would have placed his, if he had stood the test. This idea, too, agrees perfectly with the teachings of the Apostle Paul, who, when speaking of himself and other Christians, asks, "Do we then make void the law through faith? God forbid: yea, we establish the law." (Rom. iii. 31.) "What then? shall we sin, because we are not under the law, but under grace? God forbid." (Rom. vi. 15.) The same apostle likewise says: "For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. vi. 14.)

We see, then, that "Christ is the end of the law for righteousness" to the believer; and, as his righteousness is the righteousness of his children, and inasmuch, too, as his righteousness is complete, it follows necessarily that his children are safe. So long, therefore, as the law has no claims against Christ, it cannot possibly have any against his children. They, then, are just as safe as Christ is, for they are, in the expressive language of the Apostle Paul, "joint heirs with Christ"—have just as perfect a title to heaven as he has. As long, therefore, as Christ is secure, the Christian is secure. The Divine government can make no demand



upon the Christian until the Surety fails. But it *cannot* fail, for it is perfect, therefore the Christian is forever safe.

(c) From the *vital* relation which the Christian sustains to Christ.

The Christian is his child; is “born again” into his family or kingdom; is a member of his body; is an integral part of the great spiritual temple. “Ye must be born again.” (John iii. 7.) “For we are members of his body, of his flesh, and of his bones.” (Eph. v. 30.) “Know ye not that ye are the temple of God?” (1 Cor. iii. 16.)

Moreover, the connection between Christ and the Christian is compared to that which subsists between the vine and the branches. “I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” (John xv. 5.) What a close, what a *vital* relation!

Again, so tender and so intimate is the relation between the blessed Saviour and the child of God, that the *life* of the latter is said to be “hid with Christ in God.” “For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” (Col. iii. 3, 4.) Since, then, Christ

is "the life" of the Christian, and since, too, that "life is hid with Christ in God," how can it be lost? Can Satan find and bring to ruin such a life? No, indeed! Why, he could not even find the *body* of Moses, which God had hid, though he (Satan) endeavored to compel Michael the archangel to discover it to him. (See Jude 9.) Then, how on earth is he to find the Christian's *life* which is hid, not in the earth, but "*with Christ in God?*" Can he, with his fiendish army, storm the bulwarks of heaven? Can he force his way through that invincible host of angelic legions which, as a great body-guard, stand sentinel at the gate of heaven? Yet more than this he would have to do before he could reach the Christian, for he would have to lay open the Father's heart, and then wring from the Saviour's grasp the sacred treasure! Can he do it? No, never, *never*, NEVER! "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" (Matt. xii. 29.)

(d) From the constant indwelling of the Holy Spirit in the heart of the Christian.

The Holy Ghost is one of the prime agents in the work of salvation. He not only convinces us of our sin and misery, enlightens our minds in the knowledge of Christ, and

applies to our hearts the redemption purchased by the Son of God, but he *dwells* in the heart of every one from whom the evil spirit has been cast out. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." (John xiv. 16.) To show, too, that this gift of the Spirit was not peculiar to the apostles, we read: "If any man (any Christian) have not the Spirit of Christ, he is none of his." (Rom. viii. 9.)

The Spirit, then, does not enter the hearts of Christians as a transient visitor, but to "abide with them forever." For this reason, Christians are called "the temple of God, because the Spirit of God *dwelleth* in them." By this constant abiding of the Spirit, Christians are not only comforted, but they are assisted in their infirmities; yea, are "sealed to the day of redemption." "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. viii. 26.) This Spirit, too, is given to Christians "as an earnest of their inheritance." Now, we all know what "an earnest" is; it is a *part* given as a *security* that the *whole* shall be given. Since,

then, the Spirit is given as “an earnest” of the “inheritance” of Christians, if they can fall from grace and lose that “inheritance,” then, God’s security (the Holy Ghost) has failed! But how *can* he fail? He is one of the three persons in the Godhead; yea, is God! What better security, then, *could* the Christian ask?

(c) From the intercession of Christ, and from his anxiety and ability to save his followers.

In speaking of Christ, the Bible says: “He ever liveth to make intercession for them.” (Heb. vii. 25.) “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” (1 John ii. 1.) What is the nature of the “intercession” which he makes for his children? The answer is at hand: He prays for them just as he did for Peter, “that their faith fail not.” We have a specimen of his prayers: “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.” (John xvii. 11, 15–17.) Lest, too,

some one might say that that prayer was only for his disciples, or for such as had already believed on him, he says: "Neither pray I for these alone, but for them also which shall believe on me through their word." (John xvii. 20.) If there is any efficacy in the prayers of the Saviour, then all his children will be saved. And that there is efficacy in those prayers, we have the testimony of Christ himself: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." (John xi. 41, 42.)

His anxiety for the eternal salvation of his followers is likewise assured in the Scriptures. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." (John xvii. 24.) The Father, too, has the same solicitude. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John vi. 39.) The truth is, the entire history of Christ—his birth, sufferings, and death—would be without meaning, if this deep, abiding anxiety for his followers had not existed. Will he not, then, "see of the travail of his soul and be satisfied?" It *must* be so, for to him, in an *especial* manner, is committed the

“keeping” of his children—those who have become his by “faith in his name.”

Let us now for a moment inquire as to his *ability* in securing the everlasting salvation of his people.

Paul says: “Wherefore he is able also to save them to the uttermost that come unto God by him.” (Heb. vii. 25.) Again: “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” (Jude 24, 25.)

Having seen what the power of Christ as an intercessor is, and having seen, also, that he is not only anxious to save his children, but is able to do so, the question arises, Will he do it? But one answer can be given: He will. Would not a kind, pure father save a child from ruin if he had the ability? We will not insult the intelligence of the reader by answering such a question. But the case under consideration is a much stronger one, for no father loves his children as tenderly as Christ loves *his* children.

(f) From positive declarations of the Scriptures.

The Bible is literally full of positive asser

tions that the truly regenerated soul will be saved. So numerous, indeed, are they that we scarcely know where to begin; but we have space for only a few.

“Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” (John iv. 13, 14.)

“Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” (John v. 24.)

“God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” (1 Cor. x. 13.)

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” (Rom. viii. 1, 2.)

“I am the good shepherd: the good shepherd giveth his life for the sheep.” “My sheep hear my voice, and I know them, and

they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand." (John x. 11, 27-29.)

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom. v. 10.)

"He that believeth on me hath everlasting life." (John vi. 47.)

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 35, 37-39.)

We have given the foregoing without "note or comment," for they need neither, and it would be an easy matter to give a hundred more of the same kind, but want



of space forbids. We cannot close this discussion, however, without making one additional remark. We have positive testimony from the Bible that many of the righteous are in heaven, and that many of the wicked are in hell; but no man can say on the authority of the Scriptures that an unregenerated soul ever went to heaven, or that a truly regenerated person ever went to hell.

## QUESTIONS ON CHAPTER XX.

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QUESTION 1. Is the doctrine of the perseverance of the saints a controverted point?

2. What do the advocates of perseverance admit?

3. What is the first point made by the advocates of apostasy? How answered?

4. What is their second point? How answered?

5. What is the third point they make? Answer—(a) The case of Saul. (b) The case of David. (c) The case of Solomon. (d) The case of Judas. Explain in full. Why was he permitted to be an apostle? (e) The case of Peter. Give a full explanation. Show what “converted” means. The lesson to Peter.

6. What is the fourth point? Answer—The three characters in the Church. Why should these warnings be *general*? Illustrate by reference to citizens in our Commonwealth. Explain in full. Now show what the *warnings* in Scripture mean.

7. What is the fifth point? What is the meaning of this? Answer—The terms upon which the sinner becomes a Christian. Does he accept for a *limited* or an *unlimited* time? Show what the sinner asks for. If the sinner gets what he asks and prays for, is his agency destroyed?

8. What is the sixth point? Answer in full and give proof.

9. What is the first point in favor of perseverance? Explain and give Scripture proof.

10. What is the second point? Explain in full and give the proof.

11. What is the third point? Explain and prove.

12. What is the fourth point? Explain in full and give Scripture proof.

13. What is the fifth point? Give full explanation.

14. What is the sixth point? Give the passages referred to.

15. Can you recapitulate the arguments for apostasy? Do so.

16. Can you repeat the arguments in favor of perseverance? Do so.

[The foregoing chapter is, with a few verbal changes, taken from the author's little book called the Old Log House. His reason for reproducing it is, he did not see how he could strengthen the argument.]

## CHAPTER XXI.

### THE RESURRECTION OF CHRIST.

THE resurrection of Christ is vital to the Christian system. If this great fact can be disproved, then the religion of the Bible becomes "a cunningly devised fable," and, consequently, unworthy of belief. Indeed, the resurrection of Christ is to the Christian system what the keystone is to a material arch.

Connected with this important event, there are two points of vital interest—the *reality* of Christ's *death* and the *reality* of his *resurrection*.

#### (1) *The reality of Christ's death.*

To all who admit the credibility of the Scriptures, the proof of the death of Christ is clear, convincing, overwhelming. These proofs may be summed up as follows:

(a) The Jews, the inveterate enemies of Christ, clamored for his death, and nothing less than a *real* death would have satisfied them.

(b) Pilate, the Roman governor, who had the power of making the decision, consented that such a death as the Jews demanded should be the doom of Christ. Accordingly, he issued an order that he (Christ) should be crucified, and that, in accordance with the Roman law, this should be done *publicly*.

(c) The Jews certainly believed that he was dead, for they passed him by when they broke the legs of the two malefactors who were crucified with him, and the reason for so doing was that he was *already* dead. But to make the matter "doubly sure," a soldier thrust a spear into his side, and the "blood and water" which came therefrom showed conclusively that the *heart* of the Saviour had been penetrated. This alone would have produced instant death, even if he had not been "already dead."

(d) The Romans were satisfied that he was dead, for when Joseph of Arimathea requested of Pilate the body of Jesus, Pilate refused to grant the request until he sent a certain centurion to see if the body was really lifeless. That the centurion reported the body dead, is evident from the fact that Pilate consented for Joseph to take it.

(e) Joseph and the disciples were confident of his death, as is evinced by the facts that

they not only perfumed the body, but neatly shrouded and actually buried it—put it in the sepulcher.

(f) All history, not only by acquiescent but by positive testimony, confirms the fact of Christ's death. Celsus, of the second century, Porphyry, of the third, and Julian the Apostate, of the fourth—all of them most bitter enemies of Christianity—never dared dispute the facts of Christ's crucifixion and burial. In addition, we have the written testimony of Josephus, of the "Acts of Pilate," of Pliny, etc., etc.—all confirming the Bible record of these events.

Now, can any unprejudiced reader review this array of testimony and still doubt the *real* death of Christ? If so, to use the mildest expression, he is a man whose reasoning powers are not to be envied by a sane person!

(2) *The reality of Christ's resurrection.*

Did Jesus Christ rise again from the dead or did he not? Here Christianity and infidelity join issue. Christianity affirms, infidelity denies. That the whole controversy turns upon this question cannot be denied. If Christ arose from the dead, then he is the Messiah—the Saviour of the world—and the religion which he taught is *true*; but if he did not arise from

the dead, then he is an impostor, his gospel is a delusion, and the hope of his followers is a dream. The apostles evidently so viewed the subject, for they based the claims of the Christian religion upon the resurrection of Christ. The record is that on the day of Pentecost a prominent feature in Peter's sermon was Christ's resurrection; and the fact that three thousand were converted on that day, proves conclusively that the apostles must have established the point beyond controversy, so far as those converts were concerned. Indeed the great burden of apostolic preaching was "Jesus and the resurrection."

Before giving the *positive* testimony in favor of the resurrection of Christ, it will not be out of place to ask the opposers of the doctrine a plain, pointed question. *What became of the body of Christ?* All, be it remembered, admit that the body was lifeless, and that it was buried. Then, if it did not rise from the grave, ought not infidels to be able to answer the question which we have propounded? Have they ever done so in a satisfactory way? It is a problem on which they have been at work for more than eighteen hundred years, yet, with all their boasted ability and learning, they have never been

able to give a rational solution! Did not the enemies of Christ, at the time of the crucifixion, *know* that the whole controversy, as to the truth of religion, hinged upon the point of his *rising* or *not rising* again on the third day? Did they not *know* that he had foretold that he would thus rise? Was it not to prevent imposition on the part of his disciples in regard to this very thing that a guard of sixty well-armed and well-trained soldiers was placed around the sepulcher? If Christ did not rise from the dead, after the third day, as he said he would, were not his enemies bound to produce that body or give some rational account of it? If they could have produced that dead body, would they not have done so? Did they do it? Did they *pretend* or *attempt* to do so? It is true they made an effort to account for its *absence* from the sepulcher, but they could not tell where it was. Their method for accounting for its absence is expressed in the words which they put into the mouths of the guards: “*His disciples came by night and stole him away while we slept.*” We would be tempted to treat this absurd and irrational story with the silence of contempt were it not that infidels, after laboring for eighteen centuries, have failed to produce a better



reason. To be respectful, therefore, we must answer this argument, as it is the best that infidelity can put forth.

There are many objections, and insuperable ones, too, to this method of accounting for the missing body of our Saviour. The following are a few of them :

(a) It is unreasonable that the disciples would have attempted to steal the body of Christ. They, as their subsequent history showed, were timid men—were men of neither wealth nor high social position. They were also at that time very much disheartened. They had seen their great leader slain by violence, and they, like sheep without a shepherd, were in a defenseless condition. Peter, the boldest of them, denied his Master even while the trial was going on—before the Saviour had shed one drop of blood. Is it, then, reasonable to suppose that these timid, disappointed, disheartened men would, without any means of defense, attack a well-armed guard of sixty soldiers? Besides, what did they want with the *dead* body of Christ? Would it not have been an acknowledgment that their cause was a failure to be seen with that dead body in their possession?

(b) Is it likely that all the guard—sixty men—went to sleep at once? According to

Roman law, it cost a soldier on guard his life to go to sleep. Yet this theory not only supposes that *one* such soldier went to sleep, but what is still more improbable, that they *all* went to sleep, and at the same time, too! Besides, admitting for the sake of argument that they all did go to sleep at the same time, is it likely that they would have gone to sleep at the "dawn of the third day"—the first hour of the very day on which the Saviour said he would rise? Would they all have selected that hour for sleep? Who *can* believe such improbabilities?

(c) It is not probable, even, if they all had been asleep, that the disciples could have by stealth passed the guard, broken the seal from the sepulcher, rolled the great stone away, and borne away the dead body, without having awakened some one of them. Such a thing is so improbable that, were it to occur, it would really be a miracle. But, as asked before, what did the disciples want with the *dead* body of their Lord? That dead body in their possession would have been a complete refutation of the assertion of the Saviour that he would rise again the third day—would have mocked their withered hopes and deepened their sad disappointments.

(d) It is not probable that sixty armed soldiers, finding that their dead prisoner had been taken from them while they were asleep, would have published their own shame and disgrace without first having made diligent search for the body. They would certainly have made diligent search for that body, for that was the object which they were to guard. There would, therefore, have been two charges against them—one for going to sleep, the other for letting their prisoner disappear.

(e) It is not at all likely, if the guard had gone to sleep, as they said they did, after they had been bribed to so say, that the Roman authorities would have permitted them to go unpunished. But there is not an intimation that they were dealt with. And why not? Simply because those authorities *knew* that Jesus rose from the dead. They well knew that neither the disciples nor any other persons could have obtained that dead body without the knowledge of that guard. The guard deserved severe reprimand for telling such an unconscionable falsehood, but they did not deserve punishment for permitting that body to disappear, because they could not help it.

(f) It is not reasonable that a *sleeping*

guard would know what takes place. Of what account is the testimony of a *sleeping* witness? What civil court would permit a man to testify as a witness against any human being, if he were first to acknowledge that he was asleep during the whole affair? A man, it is true, could say while he was asleep his goods were stolen, but could he say *who* committed the theft? How, then, could that guard say that while they slept the *disciples* stole away the body of Jesus? How did they know what the disciples did while they themselves were sound asleep?

(g) If the Roman authorities had for one moment believed that the disciples had "stolen the body of Jesus," they would have had those men arrested and tried in a most rigid and unmerciful way. Those men would have been made to confront the dignitaries of the law and their *sleeping* witnesses. But not a word of it. The civil authorities arrested neither the soldiers nor the disciples; nor did they issue any official order to search for the dead body. Why do none of these things? Simply because "Jesus was risen," and they *knew* it.

Surely enough has been said to convince any one endowed with reason, that the infidel method of accounting for the missing body

of Jesus is perfectly absurd; yet, be it remembered, *all* the improbabilities which we have mentioned must be *believed* before we can deny that Jesus rose from the dead!

But we are not yet done with this interesting and vital subject—have now arrived at the point where *positive* testimony can be introduced. We will, therefore, put these witnesses on the stand and hear their testimony.

(a) The guard of sixty soldiers.

When the event of Christ's resurrection first occurred, these men went in haste to the city (Jerusalem), and told the chief priests "all the things that were done"—an unvarnished story of the fact of the resurrection. Nor did they utter any other sentiment until they had been bribed with "large money" by the elders to say, "His disciples came by night, and stole him away while we slept." They, moreover, did not agree to this base proposition until the men who made it gave assurances that they should not be punished for uttering it. (See Matt. xxviii. 11–15.)

(b) The women who visited the sepulcher.

The narrative shows that these women did not go there to see if Christ had arisen, but to anoint his body. They, therefore, expected to find his body in the sepulcher. They

went into it, as the record shows, and saw for themselves that the body was gone. They left the place in great sorrow; but going a short distance, they met the Saviour, and he said unto them, "All hail." They then "came and held him by the feet, and worshiped him." Could they have been mistaken in this matter? They saw him, they heard him talk, and they handled his feet which had been lacerated upon the cross. We, therefore, do not hesitate to say that, under all the circumstances, they could not have been deceived.

(c) The two disciples on their way to Emmaus.

These, be it remembered, were not of the twelve; and the whole narrative shows that they were almost, if not entirely, in complete despair. The risen Saviour overtakes them, talks to them, upbraids them, expounds scripture to them, and in "the breaking of bread" with them that evening, they recognized him! So rejoiced were they, that they "rose up the same hour and returned to Jerusalem"—a distance of *about* eight miles! Were they mistaken? Not so; for they were not eager, but "slow of heart," to believe. They demanded evidence, and strong evidence, too, before they would admit the fact

that he was the risen Saviour. But, after they were convinced, so anxious were they to publish the good news, that they went immediately back to the city to tell their brethren. The record, however, shows that when they reached Jerusalem, they "found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed." And while they were relating what occurred to them on the way to Emmaus, and also in the village itself, "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."

(d) The eleven apostles.

For forty days after his resurrection, the Saviour appeared on various occasions to the eleven apostles, giving many infallible "proofs" that he "was alive after his passion," and speaking to them "of the things pertaining to the kingdom of God."

Now, as we very well know, the apostles, like the two disciples of whom we have spoken, were by no means eager witnesses. They, too, after the Saviour was crucified, were almost in despair, and, in that frame of mind, they demanded evidence of the most convincing character. The Saviour knowing this, challenged them to a close investigation—told them to handle him, etc.,

that they might be convinced. One of them, too, was bold enough to say, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." The blessed Saviour gratified him in this particular to the full extent. (See John xx. 24-29.)

Could these apostles have been mistaken? Impossible, utterly impossible; for they had been with him almost day and night for about three years.

(e) The five hundred brethren, all of whom "saw him at once."

Could so many witnesses all be mistaken? Can we even imagine that five hundred persons would all lose their senses at once? Who can believe such an absurdity? The apostle who refers to these witnesses says, "of whom the greater part" were living at the time he was addressing the Corinthians. As much as to say, If any one doubts this, I will produce the witnesses!

(f) The Apostle Paul.

One of the most inveterate enemies that the Saviour ever had was Saul of Tarsus. He was a man of high social position, a man of vast learning, a man capable of the most critical analysis of fact and character, yet he



asserts most positively that he had seen the risen Christ. Was Paul deceived? Could such an intellect as he possessed be deluded? Would he have surrendered the religion of his fathers for a myth? Who *can* believe such things?

(g) The angel that was in the sepulcher.

When the women went to the tomb of Christ to anoint his body, the "angel of the Lord," whose "countenance was like lightning, and his raiment white as snow," said to them, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." (See Matt. xxviii. 1-6.)

Who will, who *can*, doubt the testimony of such a witness?—a pure, spotless angel who had been in that sepulcher all the time that the body of Jesus was there. Was he deceived? It is almost sacrilege to ask the question.

(h) Christ himself.

It is unnecessary to dwell at length upon this point. Christ not only said that he *would rise*, but that he *had risen*. To prove the fact, too, he subjected himself to the most rigid scrutiny of the witnesses whom we have introduced. And we not only have

their united testimony to the fact, but his own declaration, after he had been crucified, in the following words: "Go to my brethren, and say unto them, I ascend unto my Father; and to my God, and your God. (See John xx. 17.) Comment upon such a witness would be wholly out of place.

In the foregoing list, those witnesses only have been introduced who had ocular demonstration of Christ's resurrection—saw him with their own eyes. But in a certain sense, and in a very important sense, too, every human being that has ever believed on Christ is a witness of his resurrection; for without that risen Saviour, there could be no salvation. (See Acts iv. 12.) Every one, therefore, who has an experimental knowledge of this salvation is a witness of Christ's resurrection; and in proportion as that believer is worthy of credence, in the same ratio does that testimony become real. If the witness be unimpeachable, then his testimony is as trustworthy as if he had actually seen the risen Saviour with his own eyes and touched him with his own hands. This being true, what an *army* of witnesses we have!—"a hundred and forty and four thousand, and an innumerable company that no man can number."

In addition to all these, we might present what, for want of a better name, we call *monumental* testimony. On what other ground than that Christ rose from the dead, can we account for the change of the Sabbath from the *last* to the *first* day of the week? On what other ground can we account for the institution of baptism in the name of the Trinity? There is not in the whole Bible a single passage authorizing it, prior to the time that the Saviour, in his last interview with his disciples, after his alleged resurrection, instituted the ordinance. On what other ground can we account for those grand miracles which were performed by the apostles, *after* the time that the resurrection is said to have occurred? Are they not *seals* enstamped by God himself upon the truths which those men preached, viz., “Christ and the resurrection?”

In addition to these, we might present as monuments of the same kind, every church-building, every benevolent institution, every religious book, every gospel sermon, every peaceful death; yea, every Bible and *every thing* under the broad canopy of heaven that is good!

Having presented the witnesses, let us, in conclusion upon this subject, briefly refer to

some of the important circumstances connected with this testimony.

(a) The character of the main witnesses.

By main witnesses we mean the apostles, inasmuch as the duty of making this fact known was committed principally to them. Who were the apostles? Though they were not learned men, nor men of high social or political influence, yet they were all, as far as we can judge, men of strong common sense and stern integrity. Their history and their writings are ample proof of this. Now, one of three propositions must be true: First, Christ arose from the dead; or second, the apostles were deceived; or third, they deceived others. The second proposition cannot be true. They *knew positively* whether or not they had seen Christ, and they had forty days to verify that knowledge. The third is likewise false. If Christ had not risen, they *knew* him to be an impostor—he had deceived them, and *they knew it*. Now, will men cleave to an impostor, knowing him to be such, when they are confident that such adherence will result in poverty, in persecution, in death? These men had seen their leader crucified, and the groans of their dying Master while on the infernal cross still sounded in their ears. Would they, then, in defiance of the agonies

of crucifixion, cling to an impostor—preach a resurrection which never took place? Who *can* believe such a thing? Then, since the second and third propositions are false, the first *must* be true—Christ did rise from the dead.

(b) The tribunals before which this evidence was given.

These witnesses testified before Jews and heathens, philosophers and rabbins, kings and peasants—at Jerusalem, in the synagogues, in the pretorium, *everywhere*. Surely if their testimony had been false, some of these tribunals could have exposed these men.

(c) The time in which this testimony was given.

They did not wait for *years* to elapse before they began to preach “Christ and the resurrection.” In three *days*; yea, while the cross was still reeking in blood, and before the infuriated mob had been quelled, they boldly and fearlessly announced the fact that the Saviour had risen. If the whole thing had been a fraud, would they have dared to make such a statement at that time? The question is too absurd to be answered.

Then, have we not proved beyond the possibility of a reasonable doubt that Christ

arose from the dead? If we have not, then no historical fact on earth can be proved. Was there ever a fact in the wide domain of history so well authenticated as the resurrection of Jesus Christ? Never, *never*, NEVER. Hence, in the language of Job, every Christian can say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job xix. 25, 26.)

## QUESTIONS ON CHAPTER XXI.

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QUESTION 1. Is the doctrine of Christ's resurrection vital? Show why.

2. What is the first point of inquiry?
3. Did Christ die?
4. (*a*) Give proof from the demand of the Jews.
5. (*b*) The testimony of Pilate.
6. (*c*) Show that the Jews believed him to be dead.
7. (*d*) Testimony from the Romans.
8. (*e*) From Joseph and the disciples.
9. (*f*) Proof from history. Explain.
10. What is the second point of inquiry?
11. Explain in full the true issue.
12. Do the claims of the Christian religion depend upon the resurrection of Christ?
13. Show that infidelity ought to account for the body of Christ. Explain this point in full.
14. How long have infidels been trying to answer this question? Give the result.
15. How do infidels account for the absence of Christ's body?
16. Has infidelity ever made any improvement on the absurd reason?
17. (*a*) Show why the disciples would not have attempted to steal the body.

18. (b) Is it likely that all the guard went to sleep at once? Show why not.

19. (c) Show that it is not probable that the disciples would have attempted to steal the body of the Saviour even if the guard had been asleep.

20. (d) Would the guard have thus published their shame and disgrace without making an effort to find the body?

21. (e) If they had gone to sleep would they not have been punished?

22. (f) Would a *sleeping* guard know what takes place?

23. (g) What would have been done with the guard, if it had been believed that they were asleep?

24. (a) In examining the positive testimony, who are the first witnesses? Explain in full.

25. (b) The next witnesses? Explain.

26. (c) The next witnesses? Explain fully.

27. (d) The next? Show that these apostles could not have been mistaken.

28. (e) The next? What of the five hundred?

29. (f) The next? What of Paul?

30. (g) The next? Explain.

31. (h) The next? What of Christ's testimony? Explain in full.

32. What of monumental testimony? Explain in full.

33. (a) What of the character of the witnesses?

34. (b) The tribunals before which they testified?

35. (c) The time in which this testimony was given?



## CHAPTER XXII.

### THE IMMORTALITY OF THE SOUL.

AMONG all the questions which concern the human race, there is not one of deeper interest than that of the immortality of the soul. Are we, as conscious beings, to survive the ravages of death? And if so, what will be the character of our future destiny? These are questions of vast import, and of the most profound interest.

In discussing this subject, we propose two points for consideration—objections to the doctrine, and arguments in favor of it.

(1) *Objections to the doctrine of the soul's immortality.*

The objections, though they may be urged in different form, may all be resolved into one, which is as follows:

The soul is material—a mere function of the brain—and consequently, at the dissolution of the body, will cease to exist.

Those who advocate this theory are called, and properly so, *materialists*. The supporters of this theory claim that it is a *new* doctrine—

a doctrine developed by distinguished scientists of the present century—a doctrine, too, necessarily resulting from a thorough knowledge of physical organism. In this assertion, however, they are sadly mistaken. The *doctrine* is as old as the sect of the Jews called the Sadducees, and in the early history of the Christian Church, we find the celebrated Origen combating and refuting the pernicious dogma. Indeed, the materialism of the present day is simply a repetition of the theory of all infidel philosophers, in all of the past ages, and in all countries, whether Pagan, Mohammedan, Jewish, or Christian. Hobbes, Volney, Hume, Voltaire, etc., revived the old, exploded theory of the ancients, and Darwin, Tyndall, Huxley, etc., are “repeaters,” or, to change the figure, the *grotto* through which the poisonous stream is to flow.

Now, let us calmly investigate this theory. What is matter? What are its essential properties? In answer to the last question we reply they are, *impenetrability, extension, figure, divisibility, inertia*, etc.

By the impenetrability of matter we mean that no two bodies can occupy the same space at the same time. For illustration, take a vessel and fill it with water, and the same vessel cannot, at the same time, be filled with

any other liquid. Now, is this true of that phenomenon which we call *mind* or *spirit*? Does it possess such a property? The attempt to even *conceive* of mind as being thus restricted to a limited space, and so filling that space as that nothing else can occupy it at the same time, is revolting to all common sense.

Extension as a property of matter means length, breadth, and thickness—something that can be weighed or measured. But what would we think of a man who would speak of a *pound* of mind, a *square yard* of mind, *ten gallons* of mind, etc.?

Figure means shape when applied to matter. Now, who can even conceive of mind as possessing shape? If so, what is its shape? Is it a square? a triangle? a circle? or *what*?

Divisibility is also a property of matter. Can the same be affirmed of mind? Can it be divided and subdivided into the minutest parts, as we can divide matter? Can it be cut, broken, pounded, etc., as we can do with matter? The idea is absurd. We might thus pass through the whole list, but surely this is enough to convince any one that matter is not mind.

Let us now look at the properties or faculties of mind, and see if they can be said to

belong to matter. Mind can think, compare, reason, and judge. Can matter do any of these things? Has there ever been found in the range of philosophy, a single particle of matter, or a combination of such particles, that was capable of thought? If so, *where*? We repeat the question, *where*?

Matter and mind, therefore, have no properties in common. How, then, can it be said that they are the same? The truth is, the vast universe is divided into two grand departments—*matter* and *spirit*, and under no possible circumstances could one become the other. We, too, have as satisfactory knowledge of the existence of mind or spirit as we have of matter. The manifestations of the latter are not one particle more evident than that of the former. Nay, if there be a difference, it is in favor of spirit, for without mind or spirit, we could not possibly have any knowledge of matter. I place my hand upon a stone and say it is *hard*, but what is it that pronounces this judgment? Is it my *hand* or is it my *mind*? I look at a rose and pronounce it *beautiful*, but what is it that makes this decision? Is it the *look* or is it the *spirit* that is within me?

One argument which materialists present to prove that mind or spirit is simply a function

of the brain, is that, when the brain is diseased, the mind ceases—is lost. This is not true. The brain is simply the *medium* through which the mind or spirit acts. If, therefore, the medium is imperfect, the manifestations of the agent which is acting through that medium, must be imperfect. If a skillful musician should have an imperfect instrument upon which to perform, his music would be imperfect, but it would be most illogical to conclude from such an effect, that the powers of the musician were impaired. Now, what the instrument is to the musician, the brain is to the mind, and it would be just as absurd to say that the *existence* of the musician depends upon the instrument as to say that the *existence* of the mind depends upon the brain.

But let us grant for the sake of argument that mind or spirit is matter, then what have materialists really gained? Would this prove that the mind or soul is not always to exist? Most certainly it would not, for, so far as we have actual knowledge, matter is indestructible. The *form* of matter changes, but that is all. And, as far as we know, not a single atom of matter, since the birth of creation, has been annihilated—blotted out of existence. Even, then, if we were to admit that mind or spirit is matter, would the doctrine

of the soul's immortality be false? By no means. The materialist, therefore, must prove that matter will cease to exist, before he can, even with his hypothesis that mind is matter, prove that mind or spirit is not immortal. Materialism, then, must be a bad shrine at which to worship. Indeed, no one can do so without renouncing the fundamental principles of common sense.

(2) *The arguments in favor of the immortality of the soul.*

The following is a brief summary of these arguments:

(a) From the consent of all nations.

This has been the universal belief of all races of men, in all ages. Universal consent, like every universal effect, must be referred to an equally universal cause, and this consent, uniform among men differing in almost every other respect, can be explained in no other way than by saying that God implanted this idea in the very constitution of man's nature.

This doctrine was believed by the Egyptians, the Phenicians, the Persians, the Scythians, the Celts, the Druids, the Greeks, and the Romans. Indeed, there has never been a nation found on the face of the earth so rude and barbarous in which there was not

fondly cherished a belief in an existence after death. Surely a belief thus general—a belief bounded by no clime, and limited to no age—must be referred to the great Author of life as its source. And, if so, must it not be true?

(b) From the innate desire of the soul for immortality.

The great Addison has most forcibly expressed this thought in the lines which follow:

“It must be so; Plato, thou reasonest well!  
Else whence this pleasing hope, this fond desire,  
This *longing after immortality*?  
Or whence this secret dread and inward horror,  
Of falling into nought? Why shrinks the soul  
Back on herself, and startles at destruction?  
’Tis the divinity that stirs within us;  
’Tis Heaven itself that points out an hereafter,  
And intimates eternity to man!”

Now, who implanted this desire in the bosom of man? Unless we admit that his Maker did it, how can we account for its general prevalence? If so, will God mock his creatures by creating a desire for which he has made no provision? Who can believe it?

(c) From the capacity of the soul for an immortal existence.

Great as have been the achievements of the human intellect, yet this life is too brief for

the complete development of its vast powers. In other words, no human being, in this life, ever attains to a complete development of his mental and moral powers—live as long as he may, and struggle hard as he can, he will at the end of his earthly pilgrimage, *feel* and *know* that he yet has faculties undeveloped, capacities unfulfilled, and desires unsatisfied.

Now, who gave these capacities? There is but one answer: God gave them. Would that great and good Being endow man with capacities which can never be gratified? Can it be that powers so noble, so lofty and capacious, are destined simply to *begin* to unfold themselves, and then, like a bubble on the lake, burst and disappear forever? Has an All-wise God created an intelligence so highly endowed, merely to live for a few brief years on the earth, and then to sink back into non-entity? Philosophy, reason, every thing within and around us, revolts at such an idea!

(*d*) From the unequal distribution of rewards and punishments in this life.

The history of individuals and communities alike establishes the fact that this life is a state of *probation* rather than one of *retribution*. Here, as we all know, great wickedness is often associated with great temporal prosperity, and high moral excellence with the



deepest sorrow and suffering; consequently, we must conclude that there is a future state in which all that now appears inconsistent with the justice of God shall be adjusted. (See Ps. lxxiii.) If there is not, who can reconcile the deeds of a Nero and a Trajan with the sufferings of the martyrs whom they burned at the stake? The truth is, speaking with great reverence, a future state is necessary to explain and unfold these otherwise mysterious things.

(e) From the voice of conscience.

In this particular, conscience is the voice of God in the soul. Every man who has not found refuge in Christ, feels that his moral relations to God are not settled in this life—feels that “after death comes the *judgment*.”

(f) From the positive teachings of the Scriptures.

It is unnecessary to dwell upon the scriptural argument, for the whole Bible is based upon the doctrine of the soul's immortality.

*First.* The Old Testament.

Read the account of man's creation. The body was formed of the *dust* of the earth, and the soul of the breath of God. (See Gen. i. 26; ii. 7.) Read also the definition of death as given by the wise man. “Then shall the dust return to the earth as it was, and the

spirit shall return to God who gave it." (Ecc. xii. 7.) See, likewise, the case of Samuel. (See 1 Sam. xxviii. 5-20.) (See Job xix. 23-27.) (See Ps. xvii. 15; xvi. 9-11; xxiii. 4-6.) (See Dan. xii. 3.)

*Second.* The New Testament.

The testimony of the Saviour. (See Matt. x. 28; xxii. 31, 32.) (See Luke xvi. 22, 23; xxiii. 43.) (See John xiv. 2, 3.)

The testimony of the apostles. (See 2 Cor. v. 1, 6, 8.) (See Phil. i. 21, 23, 24.) (See 2 Tim. iv. 6-8.) (See 1 Peter i. 3-5.)

Now, if the soul is not immortal, how can the foregoing scriptures possibly be interpreted? If, then, the skeptic can persuade himself that, in respect to the future, he is nothing more than a brute, let him—if he *will*—take his dark and gloomy course *alone*, not vainly striving to destroy the foundation of the righteous who have "hope in their death."

## QUESTIONS ON CHAPTER XXII.

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QUESTION 1. What can you say as to the importance of the immortality of the soul?

2. How many points are presented for discussion?

3. What is the first general point?

4. What is the first objection urged to the soul's immortality? Show that this is not a new doctrine. Explain in full.

5. How does the materialism of the present day compare with that of the past ages?

6. What are the properties of matter? What of impenetrability? Extension? Figure? Divisibility?

7. What are the properties of mind or spirit?

8. Have matter and mind any common properties? Explain in full.

9. Have we as much proof for the existence of mind as of matter? Explain in full.

10. Can you answer the point that mind is a function of the brain? Illustrate with musical instrument.

11. If we were to grant that mind is matter, would infidelity gain any thing thereby? Explain.

12. What is the second point in this discussion?

13. (a) Give the argument for immortality derived from the belief of all nations.

14. (*b*) From the innate desire of the soul. Explain in full.

15. (*c*) From the capacity of the soul. Explain.

16. (*d*) From the unequal distribution of rewards and punishments.

17. (*e*) From the voice of conscience.

18. (*f*) From the teaching of the Scriptures. *First*—the Old Testament. *Second*—the New Testament.

19. Recapitulate the argument against the immortality of the soul.

20. Give a summary of the arguments in support of the doctrine of the soul's immortality.

## CHAPTER XXIII.

### THE RESURRECTION OF THE BODY.

THE resurrection of the body is a doctrine of pure revelation. The wise philosophers of past ages taught the probability of the *future* existence of the *soul*, but not one of them ever promulgated the idea of a restoration to life of the dead *body*. This part of man was left out of their systems. It was disposed of after death according to the funeral rites of each nation, and a future *life* was not even conjectured. It is true, that there was a heart-felt desire to perpetuate the *existence* of the body, as is evinced by the costly methods which they resorted to in embalming the dead, etc.; but the idea that the dead body would ever be restored to *life* never once entered their minds. To the religion of the Bible, therefore, we are indebted for the *idea* of the resurrection of the body. Reason, it is true, after the thought has been suggested, may be able to present arguments as to why the body will,

at some time, be restored to life; but there is a vast deal of difference between the ability to *originate* an idea and the ability to give reasons in support of that idea. For illustration, Newton suggested the universal law of gravitation as the power which keeps the heavenly bodies in their orbits, and at once a hundred other philosophers who had ever been in utter darkness upon that subject, could give reasons to support the theory. It is just so in regard to the resurrection of the body.

As an additional argument in support of the assertion that the doctrine of the resurrection of the body is one of pure revelation, we refer to the severe contest which occurred between Paul and the Athenian philosophers. When the great Apostle delivered his sermon upon Jesus and the resurrection, these wise philosophers denounced him as a "*babbler*," and said, "Thou bringest strange things to our ears." Not only had this doctrine been unknown to the Stoics and Epicureans, whom Paul addressed, but it was equally unknown to the philosophers who preceded them. They regarded the body as the exclusive seat of corruption—as the prison-house of the soul.

Nor does the argument from "*analogy*,"

which we sometimes hear in support of the resurrection, at all conflict with the view here taken; for the argument is based upon an idea already furnished by revelation. The reader, of course, will understand that the argument to which we refer is, "the revival of all things at the return of spring;" that the trees, shrubs, flowers, etc., which seemed to be dead—"in the grave of winter"—burst forth with new life at a certain season of the year; and hence it is asked, Why may not the dead body of a human soul do the same thing? The *thought*, we grant, is beautiful; but, to be candid, there is really no *argument* in the case, nor will the simile or figure bear scrutiny. Before this "analogy" can become an *argument*, and even before the similitude can be said to be perfect, we must be able to show a plant restored to life which had been dead—dead in the stem and roots. This we never can show, for no sunshine of spring can infuse life into a *dead* plant. The argument from analogy, therefore, is utterly defective; yea, no argument at all.

But, although *reason* has never revealed the doctrine of the resurrection of the body, yet the *Bible* has. It is true, science "so called," may scout the idea; but with the infallible word of God in our possession, we may

triumphantly ask, in the language of Paul, "Why should it be thought a thing incredible that God should raise the dead?" Surely he who originally formed our bodies out of dust, could build them up again out of their constituent elements. Then to the argument.

1. *The Scripture proof of the resurrection of the body.*

It is by no means necessary to give all the scriptures which sustain this doctrine, consequently only a few passages, out of the many, will be given.

(a) Proof from the Old Testament.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job xix. 23-27.)

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. xxvi. 19.)

"And many of them that sleep in the dust of the earth shall awake, some to everlasting



life, and some to shame and everlasting contempt." (Dan. xii. 2.)

"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction." (Hosea xiii. 14.)

In this connection, it is in place to notice the assertion which we sometimes hear, that the Jews did not believe in the resurrection of the body. With the Scriptures before us which we have just quoted, it is strange that any one could make such a statement. Besides, it is a matter of ecclesiastical history that the entire race of the Jews, except a small sect called the Sadducees, held this doctrine in the same sense in which we hold it now. It is also taught in the Apocrypha, their uninspired books. (See Wisdom iii. 6, 13; iv. 15; Maccabees vii. 9, 14, 23, 29.) Indeed, Paul, in his Epistle to the Hebrews, asserts that it was the hope of the resurrection that supported the martyrs who died for the Jewish religion. (See Heb. xi. 35.)

(b) Proof from the New Testament.

"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil

unto the resurrection of damnation.” (John v. 28, 29.)

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then they which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.” (1 Thess. iv. 14–18.)

“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.” (Rev. xx. 12, 13.)

In the fifteenth chapter of First Corinthians (which we trust the reader will examine with great care), this great doctrine is discussed at length by the Apostle Paul. We have not space to quote the language, but we give a synopsis of the masterly argument.

*First.* The human body will be as certain to rise from the grave as that Christ arose. (Verse 13.)

*Second.* If Christ did not arise from the dead, there is no salvation for man. (Verse 17.)

*Third.* As many will rise from the dead as were represented in Adam. (Verse 22.)

*Fourth.* He calls any one a "fool" who will have the audacity to ask, "*How* are the dead raised up?" (Verses 35, 36.)

*Fifth.* He shows that there is a difference between the "natural body" and the "spiritual body," the former being changed to suit its new relations, though it is the *basis* of the latter. (Verses 37-50.)

*Sixth.* He tells us what will be done with those who are alive when Christ comes to judgment—"they shall be changed;" that is, their *bodies* will be changed. (Verse 51.)

*Seventh.* He asserts that the "spiritual body" will be incorruptible—immortal. (Verses 53, 54.)

In the foregoing synopsis, we call *special* attention to the first and second points made. It will there be seen that not only the resurrection of our bodies, but the salvation of our souls, depends upon the fact of the resurrection of Christ. In a former chapter we proved, as we think, beyond the possibility of a doubt, that Christ did rise from the dead; and if we did so, then, Paul being judge, every human being that ever has died, or that ever will die, will be raised from the dead. According to the same great logician, too, every spiritual birth—the “born-again” birth—is positive testimony that Christ did rise. Then, before the fact of Christ’s resurrection, and also that of every human being, can be doubted, we must prove that every witness that has testified is a falsifier, and that every Christian experience is a delusion! What sane man would be willing to engage in such an undertaking?

We might with propriety present the resurrection of Lazarus and that of the widow’s son at Nain, also “the many” who arose from their graves at the time Christ arose, as examples of the truth of the resurrection, but surely enough has been said to prove that the resurrection of the body is a Scripture doctrine.

(2) *The character of the resurrection body.*

On this point there has been much controversy, but as we have neither time nor space to enter at length into such "vain disputations," we will confine ourselves as closely as possible to the plain and positive teachings of the Scriptures.

(a) It will be the *identical* body that was laid in the grave.

It is a well-established fact in physiology, we grant, that the particles composing our bodies are continually changing from birth to death; but it is none the less certain that, through all these changes, the man possesses identically the same person from youth to age. This proves that neither the identity of the body of the same man from birth to death, nor the identity of our present with our resurrection bodies, consists in sameness of *particles*. If we are confident of our identity in the one case, there is no reason why we should not feel equally so in the other.

Just here a difficulty is urged in the following statement: Our bodies die and the particles composing them are not only scattered in every direction, but they enter into other organisms. How, then, it is asked, can each soul in the resurrection be reunited with its own body? We answer: Bodily identity,

as we have seen, does not consist in the sameness of constituent particles. The body of the man is identical with that of the infant, although the former does not contain one particle of the matter that constituted the body of the latter. Grant that the dead body may be continually changing its particles, does it thereby lose its identity? Why should it do so any more than the living body, which is all the time changing its particles? Some, perhaps, are ready to say that though the living body does change its particles, yet it appropriates other particles in their stead. How do we know that dead bodies do not do the same thing? It is not a sufficient answer to say that a lifeless body cannot do so, for we know that in the case of the petrification of a piece of wood—the conversion of wood into stone—that very thing is done. That is, the dead wood gives out particles of matter, and in their stead it absorbs or appropriates other matter—small particles of stone. And, furthermore, though the body thus formed is different from the original, yet it is identically the same; for it is the same piece of wood, though changed in its constituent elements. Then, admitting that all the changes take place in the dead human body which can possibly occur, may

it not be, and is it not, the same body identically? What if it does surrender its particles to other bodies, may it not, and does it not, appropriate other particles in their stead?

Some, no doubt, are ready to answer, If it did, then, like the piece of wood spoken of, it would retain its *shape*. But, it must be remembered, there is this difference between the two: the dead body cannot pass into other organisms until it is entirely decomposed and thereby loses its shape, whereas the piece of wood undergoes the process of giving out and taking in particles before it is resolved back into its constituent elements—dust. Though the analogy is not perfect in every particular, yet it is sufficiently so to show that even a dead body can change its particles and still be the same thing identically.

Another thought is ventured upon this deeply interesting subject. The Scriptures do not teach, nor intimate, that *all* the particles of matter which constituted the body at death shall be raised up; hence, if only a few particles, nay, if *one* particle is in the grave at the time of the general resurrection, it may be, and doubtless will be, a sufficient *basis* for the resurrection body. Only a small



portion of Adam's body was used in forming that of Eve, yet the body of Eve was a product of Adam's body—a body formed out of his. In other words, may not the germinal body, which is to be raised, have as complete an existence in the grave as our persons had in Adam when he, as the federal head, represented us? Seminally, we existed in him, though undeveloped; and in a way somewhat similar, may not the *basis* of our resurrection bodies exist in the grave?

If the foregoing be true, where is the great difficulty that infidelity professes to find in reference to the resurrection of the identical body? Like all their other arguments, it vanishes into smoke!

On the subject of the resurrection of the identical body, the Scriptures are clear and emphatic. The Greek word, *a-nas-ta-sis*, translated *resurrection*, means *a making to stand* or *rise up, a restoration, an awakening*; and the Latin verb from which our English word resurrection is derived, is *re-sur-go*, and means *to rise again, to appear again*. The derivation of the word, therefore, shows conclusively that it means the “standing up” of the *same* thing that was laid down, or the “appearing again” of the *same* thing that once existed. Let us see if this is not so.



“And I saw the dead, small and great, stand before God.” No one can be at a loss to understand the purport of this language: it was the “*dead*” that did “*stand*” before God. Again, “All that are in the graves shall hear his voice, and shall come forth.” Who are they that are to “come forth?” Answer: “*All that are in the graves.*” According to Paul, it is the *body* which is “sown in corruption,” that is to be “raised in incorruption;” *that* which is “sown in dishonor,” is to be “raised in glory;” the *same* that is “sown in weakness,” is to be “raised in power;” *that body* which is “sown a natural body,” the *same*, and not another, is to be “raised a spiritual body.” We might thus analyze every passage of Scripture which treats of the resurrection, and in every case we would find that the only interpretation which can possibly stand the test, is that which is based upon the idea that the body which is raised up, is the body that was buried. In all the actual cases recorded in the Bible it was so—so with Lazarus, so with Christ. Some, perhaps, are ready to say it could not be otherwise with Lazarus and the Saviour, for they had been dead only a short time. Still, as the record shows, the body of the former was decomposed. (See John

xi. 39.) But granting, for the sake of argument, that the point is well taken, yet what will we do with the "many bodies" that arose when the Saviour died? (See Matt. xxvii. 52.) How long had these bodies been dead? So far as the record shows, they may have been dead hundreds of years. But in *every* case a point is made by the sacred penmen which must not be overlooked: that which arose came *out of the grave*, thereby showing that it was that which was buried that rose again. The argument could be greatly extended, but surely enough has been said to prove that it is the *buried* body that constitutes the *resurrection* body.

(b) It will be incorruptible and immortal.

In the present state the body is liable to dissolution, and contains within itself the principles of decay. It is subject to acute and chronic diseases, by which life is suddenly or slowly extinguished. But, in the future state, it will be sound and healthy, nor will it be subject to pain, disease, and death. Thousands in this life are confined to beds of affliction, and scarcely know the blessings of health. Not so with the resurrection body. "There shall be no more death, neither sorrow, nor crying, nor any more pain." (Rev. xxi. 4.)

(c) The bodies of the saints will be a glorious body.

There is no doubt that, in symmetry, beauty, and dignity, the body will then be perfect. It will be finished after the highest pattern in the universe—the glorified body of Christ. Of all the visible works of God, the most exquisite will be the bodies which his own Son has redeemed with his precious blood. (See Matt. xvii. 1, 2.)

(d) It will also be a spiritual body.

It may occur to some that a spiritual body is a contradiction, but Paul says it will be so, and he knew. Then, no difference whether we can understand it or not, it is a fact of revelation, and we should implicitly believe it. As to its properties, we, of course, can scarcely have a conception; still we know that it will be just such a body as will be adapted to its new relations. (See 1 Cor. xv. 50.)

Some have entertained the idea that, before the *general* resurrection, there will be a *partial* one of the saints or of the martyrs. This belief is founded upon the following passage of Scripture: “And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and

for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (Rev. xx. 4, 5.) From this passage is inferred the *personal* reign of Christ on earth for a thousand years; and those who so believe are called Millenarians. The theory, however, is evidently built upon a wrong interpretation of the passage. The idea intended to be conveyed is that of a spiritual resurrection—a resurrection of the *cause* for which the martyrs died. This must be true, for John speaks not of the *bodies* but the *souls* of those who had been slain.

(3) *Why the body is raised up.*

On this point the Scriptures are neither full nor specific. Still, with the aid of the general teachings of the Bible, we may venture to assign a few reasons in brief.

(a) Our bodies are a part of our persons.

A redemption which does not embrace the *whole* man, soul and body, would not be a complete redemption. But the Scriptures assure us of the "redemption of our body." (See Rom. viii. 23.)

(b) Our bodies to a great extent participate in the acts of the soul.

This being true, we see a good reason why they should be identified with the soul in its awards in the world to come.

(c) By the reunion of soul and body, the person will be prepared to enjoy more and suffer more than he otherwise would.

The righteous hereby will be completely redeemed from the effects of sin, and the wicked will be brought entirely under its dominion, and be compelled to endure its evils. Besides, in consequence of the connection of soul and body, a person is capable of virtues and vices of which the soul alone cannot be.

## QUESTIONS ON CHAPTER XXIII.

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QUESTION 1. What can you say as to the doctrine of the resurrection of the body?

2. What was taught in regard to the soul?

3. When originated the idea of the resurrection of the body? Explain in full that it is a doctrine of revelation only.

4. Is there any proof from analogy?

5. What is the first point of inquiry?

6. (a) Give proof of the resurrection of the body from the Old Testament. Quote the scriptures referred to.

7. Did the Jews believe in the resurrection of the body? Prove it.

8. (b) Give the proof from the New Testament. Give the scriptures quoted.

9. Give Paul's argument. *First. Second. Third. Fourth. Fifth. Sixth. Seventh.* Explain in full.

10. What is the second point of inquiry?

11. (a) Prove that it will be the identical body that was laid in the grave. Give the objections, and then answer them. Explain in full. Give the scriptures which are quoted.

12. (b) Show that the body will be incorruptible and immortal.

13. (c) Prove that it will be a glorious body.
14. (d) Show that it will be a spiritual body.
15. Is it probable that there will be a *partial* resurrection before the *general*? Show why not.
16. What of the personal reign of Christ?
17. -What is the third point of inquiry? (a) Our bodies part of our persons. (b) Our bodies to a great extent participate in the acts of the soul. (c) By reunion of soul and body we can enjoy more and suffer more.
18. Can you now give a synopsis of the arguments on each of the three general topics of this chapter?

## CHAPTER XXIV.

### THE FINAL JUDGMENT.

ONE of the most deeply solemn truths that can engage the thoughts of man, is the final judgment. Every fact, however, which tends to establish the existence of a moral government in the world, affords positive proof of a future retribution in which the inequalities of the present administration will be adjusted.

(1) *The evidences of the fact that there will be a general judgment.*

The arguments upon this point may be presented under the following heads:

(a) From the attributes of God.

All who believe that there is a God, must admit that he is infinite in all of his perfections. But, unless we recognize the fact that there will come a time when men shall be rewarded "according to their works," we will not be able to reconcile the allotments of this life with the principles of a righteous administration. Were we to deny that justice is an



essential attribute of God, we would divest him of all moral excellence. But we find that, at present, justice is "meted out" only in part. Those whom we call good are frequently left to struggle with poverty, and pine in affliction, while bold transgressors of the laws of God and man, often pass their days in peace and affluence. Many crimes are secret—unknown to all but the guilty, and, of public crimes, the authors are not always discovered, or they escape from justice by flight, or, what is worst of all, they frequently evade the penalty due to their iniquities by perjury and bribery. Now, can such things be reconciled with the justice of God? If we deny the righteous awards of a future judgment, it is impossible. Admitting that, in this life, the good, to some extent, have their reward, and that the vicious are frequently overtaken with condign punishment, yet so long as there is a solitary exception in the case of either class, the justice of God must demand a hereafter to adjust these things. Is there not a recompense for a Job in affliction, for a Lazarus in poverty, for a John Bunyan in prison, and for a Christian martyr at the stake? It is true, in a few instances, a Haman may be "hanged on the gallows he prepared for Mordecai," and a

Herod may be "eaten of worms," but while there remains *one* instance of sin unpunished in this life, the sword of justice must point to the "judgment of the last day," where every secret sin will be fully disclosed and duly punished.

(b) From the voice of conscience.

There is no man that is worthy of belief, who will not admit that there is within his breast a silent monitor which whispers to him that,

"'Tis not all of life to live,  
Nor all of death to die."

In this way, "conscience does make cowards of us all." This witness, too, we find everywhere, both in Pagan and Christian lands. Its "line has gone out through all the earth," and its voice "to the end of the world." How often, at the hour of midnight, does this monitor "shake its gory locks" in the face of the sleepless assassin, and tell him that, though he may escape the wrath of men, he cannot escape the wrath of God? Why did the knees of the Chaldean monarch "smite together" when he saw the "hand-writing upon the wall"? Why, too, did a wicked Felix "tremble," when he heard Paul reasoning about a "judgment to come"? There is but one answer to all these ques

tions—men *feel* and *know* that “after death comes the judgment”—a tribunal of equity from which it is impossible to escape.

(c) From the fact that a man’s deeds are not fully developed during his natural life.

A great poet has said:

“The evil which men do lives after them,  
The good is oft interred with their bones.”

The first assertion is true, the latter is not. Acts, whether good or bad, are immortal—live forever. The pernicious writings of Voltaire, Hume, Bolingbroke, etc., are still poisoning the minds of youth, and will continue to do so as long as they exist and are read. On the other hand, the writings of Paul, Baxter, Doddridge, etc., will continue to bless the world to the latest generations. In *this* world, therefore, it is impossible for us to know just how much good and just how much evil any man accomplishes, and, unless there is a time coming when all these things will be revealed, we never can know. But, without this knowledge, we would fail to see the justice of God in meting out rewards and punishments, nor could God “vindicate his ways to man,” except by a full exhibition of the entire effects of every man’s life. This, of course, can be done only at the end of the world, therefore we see a good and sufficient

reason why a general judgment must take place when "time shall be no more."

(d) From the positive declarations of Scripture.

Both the Old and New Testaments abound in passages which prove beyond the possibility of a doubt that there will be a general judgment, but we will give only two from each. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." (Ps. l. 3, 4.) "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. xii. 14.) "For we shall all stand before the judgment-seat of Christ." (Rom. xiv. 10.) "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts xvii. 31.) (See Eccl. xi. 9.) (See Dan. vii. 9, 10.) (See Matt. xxv. 31, 32.) (See Heb. ix. 27.) (See Rev. xx. 12.)

(2) *The time when it is to occur.*

The time of the general judgment is a secret which God has reserved to himself.

“Of that day and hour knoweth no man, no, not the angels of heaven.” (Matt. xxiv. 36.) Though no mortal can even approximate the time when this event is to occur, yet, from the teachings of the Scriptures, we feel authorized to say that the time is quite remote. There is a long series of prophecies which must be fulfilled before the coming of Christ, and by the details of which ages will be consumed. Moreover, the gospel is to be preached to all nations before “that great and notable day.” (See Matt. xxiv. 14.) In addition to the two items mentioned, the Jews are to be converted, and the millennium, or the thousand years of Christ’s spiritual reign upon earth, must take place.

As to the duration of the judgment we know but little. It is true, it is called a *day*, but, as we have seen elsewhere, the word *day*, as used in the Scriptures, is often very indefinite. There is no doubt that the Judge could in a moment separate the righteous from the wicked, and having then passed sentence upon them, send them immediately away to their respective abodes; but we cannot conceive that this summary process would answer the end of the judgment, which we think is not simply to reward the good, and punish the vile, but to display the justice of God in each

particular case. If, therefore, our idea is correct, a natural day would seem too short for the disclosure of so many secrets, the correction of so many apparent irregularities, the solution of so many perplexities, and the determination of so many cases. But, to a great extent, this is speculation, and it would, perhaps, be best to desist.

(3) *The person who is to officiate as judge.*

On this point, we are not left in doubt. "The Father judgeth no man, but hath committed all judgment to the Son." (John v. 22.) (See also Acts xvii. 31.) There is great propriety in this appointment, as is evident from the following considerations:

(a) Jesus Christ is man's creator.

(See John i. 1-3. Heb. i. 3; xi. 2. Col. i. 16.)

(b) He knows all things.

(See Col. ii. 3. 1 Cor. i. 24. Matt. ix. 4; xii. 25.)

(c) He is good.

(See John i. 47. Acts x. 38.)

(d) He is just and true—not vindictive; nor can he be bribed.

(See Heb. iv. 15. 1 John ii. 1.)

In brief, it is proper that the promises which Christ made, and the threatenings which he denounced, should be carried into effect by himself; that, from his hand, those

who had submitted to his teachings should receive their reward, and those who had been disobedient should receive their punishment.

(4) *Those who are to be judged.*

On this point, too, the Bible is explicit. "For we shall *all* stand before the judgment-seat of Christ." (Rom. xiv. 10.) (See also Heb. ix. 27. Acts xvii. 31. John v. 28, 29.)

All, then, are to be judged—all ranks and conditions. Jews and Gentiles, Mohammedans and Christians, the learned and the unlearned, the bond and the free, the high and the low, the rich and the poor, will all stand before that "great white throne," and there hear their doom. Not one of the righteous shall be forgotten, and not one of the wicked shall find a hiding place.

The Scriptures also teach that fallen angels will there be judged. (See 2 Pet. ii. 4. Jude 6.)

(5) *Some of the circumstances connected with that particular day.*

(a) It will be a great day.

It is the day for which all others were made—the greatest day in the annals of time. For this reason it is spoken of in the Bible as "*the day*," "*that day*."

(b) It will be a day of the Lord.

(See 2 Pet. iii. 10.) Christ will then appear in his glory. On that day, when they behold



the Judge, they will no longer question his divinity, nor his humanity, nor his authority. He will then not only be acknowledged, but crowned "Lord of all."

(c) It will be a last day. It is so called by Christ himself. (See John vi. 39, 40.) After it, time will be no longer. Duration will no longer be measured by seconds, minutes, hours, days, months, years, centuries, cycles; but all will be boundless, shoreless, fathomless, unmeasured eternity.

(d) It will be a day of separation.

The precious and the vile, the wheat and the tares, the sheep and the goats, the righteous and the unrighteous, shall no longer mix and mingle together. The separation, too, shall be for ever and ever.

(e) It will be a day of decision.

The tribunal of Christ is the court of last resort. Causes and destinies will be inquired into no more. Saved that day, saved forever. Lost that day, lost forever. Holy that day, holy for ever. Filthy that day, filthy for ever.

(f) It will be a day of despair to all sinful creatures.

After the decisions of that day, the last hope will be gone forever from fallen angels and incorrigible men. Everywhere sinners



will be crying to the rocks and the mountains :  
“Fall on us and hide us from the face of him  
that sitteth on the throne, and from the wrath  
of the Lamb.”

(g) To the Christian, it will be a day of  
triumph.

The saved will fill the heavens with their  
peals of exultation. At his ascension from  
Olivet the Redeemer went up with a shout;  
and he will come to judgment with a shout.  
(See Ps. xlvii. 5. 1 Thess. iv. 5.) When the  
Israelites brought the ark of the covenant  
into their camp, “they shouted with a great  
shout.” But when “the multitude, which  
no man can number,” shall receive the  
“welcome” from the Saviour’s lips, O what a  
shout of joy will shake the earth and rend  
the skies!

(6) *The manner of the judgment.*

The record is that this vast assembly shall  
be judged “*in righteousness.*” No injustice  
will be done, and even the condemned will  
have nothing to allege against the equity of  
their doom. Every mouth shall be stopped.  
The evidence will be full, and the record com-  
plete. For “the books shall be opened.”

(a) *The volume of nature.*

This book shows forth the eternal power  
and Godhead of the Most High. Its lessons

are taught everywhere. "There is no speech nor language where their voice is not heard." (Ps. xix. 3.)

(b) The book of providence.

God's mercies have been new to sinners every morning and every evening. And in that book ten thousand providences will be called up, which should have led them to repentance.

(c) The book of conscience.

In ways past numbering, that faithful monitor has urged the sinner to flee the wrath to come. How tender, too, have been its pleadings!

(d) The book of Holy Scripture.

The promises and invitations from that book will be read. There will then be no infidels. All of them will believe that book, and all of them will be judged by it. "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John xii. 48.)

(e) The book of remembrance.

The records of this book will be full, minute, infallible; embracing thoughts, words, deeds—yea, also the songs heard, the prayers offered, the sermons delivered, and the admonitions given. What a record will this be!

## QUESTIONS ON CHAPTER XXIV.

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- QUESTION 1. What of the final judgment?
2. What is the first general point of inquiry?
  3. (a) Show that the attributes of God require a general judgment. Explain in full. Also illustrate.
  4. (b) Show the same from the voice of conscience. Explain.
  5. (c) From the fact that a man's deeds are not fully developed in this life. Explain in full.
  6. (d) From the positive teachings of Scripture. Give Scripture proof.
  7. What is the second point?
  8. When is it to occur?
  9. How long is it to continue?
  10. What is the third point?
  11. Prove that Christ is to be the judge.
  12. Show why he ought to be the judge. (a) He is man's creator. (b) He knows all things. (c) He is good. (d) He is just.
  13. What is the fourth point of inquiry? Give the Scripture proof.
  14. What is the fifth point.
  15. (a) Prove that it will be a great day.
  16. (b) A day of the Lord.

17. (c) A last day.
18. (d) A day of separation.
19. (e) A day of decision.
20. (f) A day of despair.
21. (g) A day of triumph to the Christian.
22. What is the sixth point?
23. From what are we to be judged? (a) Book of nature. (b) Book of providence. (c) Book of conscience. (d) Book of holy Scripture. (e) Book of remembrance.
24. Can you give a synopsis of the whole argument upon this subject?

## CHAPTER XXV.

### FUTURE HAPPINESS OF THE SAINTS.

ALL religions have a *heaven*—a place of bliss beyond the “valley of death.” But the *Christian’s* heaven is the only one that can satisfy the cravings of the immortal soul. Just what *that* is, in every particular, we do not know; nor can it be fully known, except by *experience*. Paul says: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” (1 Cor. ii. 19.) And, in confirmation of the same truth, John asserts, “It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.” (1 John iii. 2.) But, though our knowledge of heaven is imperfect, still there are several points of thrilling interest clearly revealed to us in the Scriptures in reference to this blessed abode, concerning which we may speak with confidence.

(1) *The place itself.*

The Greek word *ou-ran-os*, which we trans-

late *heaven*, is used in three senses. *First*. The upper air, where the birds fly and the clouds move. (See Matt. viii. 20; xxiv. 30.) *Second*. The region in which the stars revolve. (See Acts vii. 42; Heb. xi. 12.) *Third*. The abode of Christ's human nature, the scene of the special manifestations of Divine glory, and the eternal blessedness of the saints. (See Heb. ix. 24; 1 Peter iii. 22.) The latter is sometimes called the "third heaven." (See 2 Cor. xii. 2.)

That heaven, the home of the saints, is a *fixed* abode—a *place*—is evident from the following considerations:

(a) From the names given it in the Scriptures.

It is called "paradise" (Luke xxiii. 43); "a building and mansion of God" (2 Cor. v. 1); "a city" (Heb. xi. 10); "a better country" (Heb. xi. 16); "an inheritance" (Acts xx. 32); "a kingdom" (Matt. xxv. 34). It is also said to have "walls" and "gates;" and the blessed, it is said, "sit down with Abraham, Isaac, and Jacob."

(b) From the fact that it is the home of the saints—soul and body.

The bodies of Enoch, Elijah, and Christ still exist, but they could not exist without a *place*. The same may be said of the *souls* of all the good who have died. And where, it

may be asked, will the souls and bodies of all the saints exist after the resurrection?

(c) From the positive declaration of Scripture.

The Saviour himself said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a *place* for you. And if I go and prepare a *place* for you, I will come again, and receive you to myself; that *where* I am, *there* ye may be also." (John xiv. 2, 3.)

This single passage is sufficient to prove that heaven is a place; and in no other way can it possibly be interpreted. Indeed, every Scripture-reference to heaven, clearly conveys the idea of a place—a *fixed* abode.

In connection with this point, it is not out of place to notice briefly a position assumed by some in reference to the state or condition of the soul between death and the resurrection. They maintain that the soul, from the time of the death of the body to the general resurrection, goes into what they call an "*intermediate state*," and there remains in a dormant condition—perfectly unconscious. In this state, they maintain that *all* souls, holy and unholy, until the resurrection, will remain entirely inactive, being neither happy nor miserable.

The foregoing theory is in direct conflict with the plain and positive teaching of Scripture. When Stephen said with his dying breath, "Lord Jesus, receive my spirit," he certainly supposed that his soul should *immediately* pass into the presence of his Saviour. (See Acts vii. 59.) Our Lord's promise to the penitent thief, "To-day thou shalt be with me in paradise," implies, if language has meaning, that before that day was gone, his soul should be in the same place with the soul of Christ, and should enjoy the blessedness which "paradise" suggests. (See Luke xxiii. 43.) When Paul said, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God," etc., he certainly meant that as soon as his body died, his spirit would enter that "building of God"—meant just what he did when he further declared that he had a "desire to depart and be with Christ." (See 2 Cor. v. 1; Phil. i. 23.) In perfect accord with the foregoing, too, is the history of the rich man and Lazarus. One, as soon as he died, went to heaven; the other, immediately to hell. So of all of those passages which speak of the spirits of just men made perfect; of the souls of the martyrs as alive, and of the departed saints as assembled in heaven and engaged



in the worship of God. The truth is, there is no foundation in the word of God for the "dormant, intermediate state."

Somewhat akin to the theory which we have just been considering, is the doctrine of "Purgatory," held by the Roman Catholic Church. According to that Church, the soul goes, at the death of the body, to a place where, by the action of fire, it is purified from the stains of sin, which had not been removed during the present life. While in that state, as the Church teaches, the soul, through the efficacy of the prayers and masses of the priest, may be absolved from sin and prepared for the bliss of heaven. Therefore, with an audacity unpardonable, the Pope and his subordinate officials, for the sake of "filthy lucre," will deal out "the satisfaction of Jesus Christ, and *surplus* satisfaction of the saints who have suffered more than their sins deserved," for the benefit of the living and the dead! By this nefarious delusion, vast sums of money have been obtained, and rich endowments have been founded, to secure the prayers and masses of the priests; and such was the influence of these "false guides" in past ages, that, if the civil power had not arrested their progress, they would have engrossed the

greater part of the property of Christendom.

It is unnecessary to consume time in refuting a doctrine which refutes itself—a doctrine which is both abhorrent and impious to God and man! Suffice it to say, it was conceived in sin and brought forth in iniquity.

(2) *The bliss of heaven.*

The blessedness of heaven embraces the following particulars :

(a) It is a complete deliverance from sin.

While in this world, sin mars our happiness. Even the very best Christian, like Paul, is constrained to cry out, “O wretched man that I am! who shall deliver me from the body of this death?” But, in heaven, the soul will be free from sin itself, and from all its evil consequences, physical, moral, and social. (See Rev. vii. 16, 17; xxi. 4, 27.)

(b) Freedom from all suffering.

This world is a place of sorrow, disease, and death. In every nation and in every family this has been found true. Some, like Lazarus, seemed to be doomed to poverty and suffering. Job says, “Man that is born of woman is of few days and full of trouble;” and such, too, accords with the experience of the whole human family, with here and there a few apparent exceptions. But in that

bright world there is no suffering; for of "the maimed and halt," in this life, it can be truly said, when they reach that peaceful shore, "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear." (Matt. xi. 5.)

(c) Exemption from the fear of death.

To almost every one death has its terrors. Very few can contemplate it without shrinking. We instinctively dread the contest with the monster—dread suffering, dread the grave. But, in that blissful land, there is no such fear, for John, in speaking of it, says, "There shall be no more death." (Rev. xxi. 4.)

(d) A realization of all the ecstatic joys of that bright world.

We know not just what they will be, but we *do* know that they will fill the soul to its utmost capacity. Every want will be supplied. There is the tree of life for the healing of the nations, and there, too, is the river of water, "clear as crystal, proceeding out of the throne of God and of the Lamb." (See Rev. xxii. 1-5.)

It is often asked, Will there be different degrees of enjoyment in heaven? The question is a very natural one, and, according to our opinion of the teaching of Scripture, it should be answered in the affirmative. Those

who take the opposite view tell us that all the saints are clothed with the righteousness of Christ, and being equal in this respect, have a title to an equal reward; that they all stand in the same relation to God, as his children, and will, therefore, receive the same inheritance; that our Saviour has promised to all a kingdom, and has said that they shall all shine forth as the sun: from which facts, they contend, there cannot be different degrees of enjoyment among the saints. On the other hand, it can be answered, and truthfully, too, that, while all will be perfectly happy, some will be much more capacious than others. Vessels of different sizes may all be *full*; but, of course, the large ones contain more than the small ones. If there is not a difference in degrees of enjoyment, then it would be a difficult matter to explain the parable of the "talents," and also the declaration of Paul, that "he who soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully." (See Matt. xxv. 15; 2 Cor. ix. 6.) Moreover, unless this be true, how can we explain the following passage, and many more of like import? "For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every

man according to his works." (Matt. xvi. 27.) Surely some work more than others; their reward; therefore, will be greater.

(3) *The employments of the saints.*

In reference to these employments, our largest conceptions must necessarily be imperfect, but we have good reasons for believing that they will be something like the following:

(a) Pure and holy worship.

In this life, "sin is mixed with all we do." The best service of our hearts and hands, in our present state, is unsatisfactory even to ourselves. But, in the upper sanctuary, it will be different. John, while in Patmos, had a vision of the heavenly worshipers, and he heard them exclaiming, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;" and also giving "honor and thanks to him that sat on the throne, who liveth forever and ever." He heard the "four and twenty elders" singing before the throne a "new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." He also "heard the voice

of harpers harping upon their harps," and they sung "a new song," which "no man could learn" but "the hundred and forty and four thousand which were redeemed from the earth."

(b) A study of God's works.

The mind of man is essentially active, and that its wants may be met, it must be ever increasing in knowledge. As a finite creature, man can know God only *mediately*; i. e., through his works—works in the broadest sense of the term. In heaven, therefore, God will continue to teach him through the same medium. We learn much here from our *earthly* instructors, but O what advance the mind will make when that great Demonstrator becomes our teacher! The vast universe, embracing matter and spirit, will be the subject-matter of his instruction; and how easy it will be, with his assistance, "to comprehend with all saints what is the breadth, and length, and depth, and height" of the mysteries which will be unfolded to us.

(c) A study of God's book of providences.

Here "we see through a glass, darkly; but then face to face: now we know in part; but then shall we know even as also we are known." (1 Cor. xiii. 12.) Things which are now dark and incomprehensible, will be

fully explained. In brief, all the providences of God will be unfolded, and we shall see the wisdom and goodness of our Heavenly Father in the very things which now seem so incomprehensible and severe—will realize a fulfillment of the promise, “Thou shalt know hereafter.”

(d) A constant and never-ending development.

The intellectual and moral powers will be ever expanding, and every successive hour will find the “redeemed” more and more like God. Free from sorrow and death, they shall mingle with the celestial around the throne of the Eternal. And while the pure light of heaven shall pour upon their immortal visions, they shall feast forever upon the sublime unfoldings of providence and grace, and kindle with holy rapture as they contemplate the perfections of him “who is above all, and through all, and in them all.”

(4) *The associations of heaven.*

The society of heaven will be a source of unspeakable happiness.

(a) Jesus himself will be one of the most endearing in that association.

Without a dimming veil, the saints shall “see the King in his beauty,” and, casting crowns before the throne, they shall lift the



voice of praise, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." (Rev. iv. 11.)

(b) Angels, too, will be the companions of the saints.

Says the Apostle, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." (Heb. xii. 22, 23.)

(c) The pious of all ages and countries.

The record is, they "shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. viii. 11.) If a few *moments* on Mount Tabor, where Moses and Elijah talked with Jesus, so entranced the apostles, with what thrilling emotions must the souls of the redeemed be inspired, when on the *eternal* mount they shall listen to the sublime strains in which so many eloquent and immortal tongues shall comment upon the stupendous wonders of redemption.

(d) The society of their own loved ones.



There are a few who doubt the future recognition of saints. The reason assigned for so doing is, that if they know each other they will also know that many whom they tenderly loved are not there; and this knowledge, it is said, will have a tendency to make them unhappy. This objection to future recognition, however, does not weigh much, when we consider that the justice exhibited in condemning the wicked will be so manifest that no one would have it otherwise. The inhabitants of heaven are represented as adoring the Divine perfections when the vials of God's wrath were poured out upon his enemies, and saying, "Thou art righteous, O Lord, because thou hast judged thus: true and righteous are thy judgments." (Rev. xvi. 5, 7.)

On the contrary, the great majority of mankind believe that Christians will certainly know each other in the heavenly state. For this belief the following reasons are given:

*First.* It is the general sentiment of the human race, independent of Bible teaching.

The heathen all believe it. Their writings and their religious rites prove that they do, beyond the possibility of a doubt. Because of this belief, wives sacrifice themselves upon

the “funeral pyre” of their husbands. This sentiment, too, existed in the minds of the greatest poets and philosophers of heathen antiquity, among whom we may mention Homer, Socrates, and Plato. The doctrine is found not only in the *teachings*, but in the *writings* of those wise men. The Moham-medans, too, have embodied this doctrine as a fundamental article in their religious system. Nor can it be said that they are indebted to the Scriptures for their views upon this subject, because it is a fact well known that the author of the Koran adopted no sentiment from the Bible which did not accord with his own views.

*Second.* It has ever been a cherished sentiment of Christendom—of those who have enjoyed the benefits of the Bible.

The Jews, throughout their entire history, have maintained this doctrine. This is clearly shown in the case of Abraham, in desiring a burial place for his *own* dead. The sons of Heth offered him “the choice of their sepulchers,” but he politely, yet positively, declined. Rather than separate his loved ones, even in the “city of the dead,” he said, “For as much money as it is worth ye shall give it me, for a possession of a burying-place amongst you.” (See Gen. xxiii.) And through-

out their entire history we have many expressions similar to the following: "Gathered to their fathers."

It was not only a doctrine of the early Christian Church, but likewise of the Reformers. Luther, Melancthon, Calvin, and others of that class, all held decided and pronounced sentiments upon this subject. Luther said, "We will know father, mother, and one another, on sight, when we get to heaven." Melancthon, when he was dying, said to a dear friend, "Our friendship will be cultivated and perpetuated in another world." Calvin, on parting with a dying friend, said, "God bless you, best and noblest brother; and if you are permitted still longer to live, forget not the tie that binds us, which will be just as agreeable to us in heaven as it has been on earth."

At a later period, we find similar utterances from Baxter, Doddridge, Bunyan, Newton, Hall, Edwards, etc., etc., but we have not space to give them.

What an array of evidence do we thus find in behalf of future recognition! The belief, as we have seen, is confined to no country, to no age, to no religion, to no denomination. In brief, it is one of those grand *universal ideas* of which we have had frequent occasion

to speak in discussing other topics in this little book. And where, we ask, is there a universal idea that is not true? Where are the universal hopes and fears that are groundless? Where is there an idea that is common to Heathen, Mohammedan, Jew, and Christian, that is not founded in truth? *There is none.*

*Third.* The Scriptures clearly teach the doctrine of future recognition.

At the "transfiguration," the three apostles recognized Moses and Elijah, whom they had never seen before. (See Matt. xvii. 1-4.) Christ also represents the redeemed of all nations as "*sitting down*" with Abraham, Isaac, and Jacob in the kingdom of heaven. (See Luke xiii. 28-30.) This language certainly conveys the idea of acquaintanceship, and in no other way can it properly be interpreted. Again, Paul speaks of those whom he had instrumentally saved as "his joy and crown," not only in this world but in "the day of the Lord Jesus." (See 1 Cor. i. 14; Phil. iv. 1; 1 Thess. ii. 19.) Now, how could they be "his joy and crown" in the future state, unless there was to be a mutual recognition between him and them? Furthermore, when the rich man died, "he saw Abraham afar off, and Lazarus in his bosom."

Abraham calls him "*son*," thus recognizing him as a Hebrew. He also reminds him of the "good things" which he enjoyed on earth. This is certainly a strong case—a lost spirit in Tophet recognizing Lazarus in the "*bosom*" of Abraham; and Abraham knowing the rich man, not only on earth but in hell! Some, perhaps, may attempt to destroy the force of this narrative by saying it is a *parable*. But what if it is? Is a parable intended to teach nothing? Is not the design of a parable to make revealed truth plainer than it otherwise could be made? That, therefore, which is its plainest meaning is its true meaning.

Other scriptures might be introduced, but we have not the space. Those which we have quoted are sufficient. If, however, the Bible were silent upon the subject, it would require very strong proof to convince any right-thinking person that we will know less in heaven than we do on earth!

## QUESTIONS ON CHAPTER XXV.

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QUESTION 1. Have all religions a heaven?

2. What do we know of the Christian's heaven?

3. What does Paul say of it?

4. What is the first general point of inquiry?

5. Give the Greek word for heaven.

6. Explain how it is used.

7. Is heaven a place, a fixed abode?

8. (a) Show from the names given to it that it is a place. Give scriptures.

9. (b) Prove the same because it is the home of the saints—soul and body.

10. (c) From the declarations of the Bible. Explain in full.

11. What of the "intermediate state"? Show the absurdity of it.

12. What of Purgatory? Explain the folly of such a view.

13. What is the second point?

14. (a) Show that it is a deliverance from sin.

15. (b) Freedom from all suffering.

16. (c) Exemption from the fear of death.

17. (d) A realization of the joys of heaven.

18. Explain what is meant by different degrees in heaven.

19. What is the third point?
20. (a) Show that it will be pure and holy worship.  
Give Scripture proof.
21. (b) It will be the study of the works of God.
22. (c) Study of God's providences.
23. (d) Constant development.
24. What is the fourth point?
25. (a) Jesus will be there.
26. (b) Angels our companions.
27. (c) The pious of all ages.
28. (d) The society of our own loved ones.
29. What of recognition in heaven? Give the proofs.  
*First. Second. Third.* Give the Scripture proof.

## CHAPTER XXVI.

### FUTURE PUNISHMENT.

UNDER this head we approach the most unpleasant topic in the wide range of theology—a subject of unmixed terror. The simple *thought* of misery after death strikes the soul with dread, but the *reality*, of course, will be almost infinitely worse. Indeed, so revolting is it to the human mind, that all the ingenuity of man has been called into requisition to modify or “explain away” the plain, positive declarations of the Bible upon this subject.

In discussing the subject-matter involved, there are four points which claim our attention.

(1) *The fact of a hell—the place itself.*

As to the *locality* of this abode of torment, we, of course, know nothing, for its location is not revealed in the Scriptures. But that there is such a *place*, is evident from the following considerations:

(a) All religionists recognize such a place.

No system of religion can be found, how-



ever barbarous and uncultivated the people may be who adopt it, which does not embrace the idea of a place where the incorrigible are punished. The heathens have their *tar-ta-ra*, the place for "lost spirits," and the Moham-medans have their "seven apartments," into which the wicked fall as they attempt to cross the "bridge that is finer than a hair," and are there punished with "most excruciating torments *forever*." The sentiment or idea of such a place, therefore, is by no means peculiar to Christianity or the Bible.

(b) The existence of evil spirits—fallen angels—shows that there is such a place.

That there are such spirits, and that their "name is *legion*," no one who believes the Bible will deny. Such a spirit tempted our first parents, and the same spirit, too, tempted the blessed Saviour. But there are *many* such, as the Scriptures teach; and though we know nothing as to their "shape or form," yet we do know that they have *personality*. This is evident from a great many Scripture-passages, but we have time and space for only one. "And behold, they [the devils] cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? So the devils besought him, saying, If thou

cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they came out, they went into the herd of swine. (Matt. viii. 29, 31, 32.)

In the foregoing passages we find as many as four personal attributes ascribed to these evil spirits.

*First.* They possessed and exercised the faculty of speech.

*Second.* They were intelligent, for they knew Christ, and acknowledged his divinity by calling him the "Son of God."

*Third.* They were capable of an existence independent of men, for they were "cast out," and still existed.

*Fourth.* They were accountable, and expected to be judged and punished. This was evinced by the question, "Art thou come to torment us before the time?" thus authorizing the assertion of the apostle, "The devils believe and tremble."

If, then, they have a personality, they must exist somewhere—have an abode of their own; an abode, too, which is perfectly adapted to their nature. What sort of place must that be? Not a pure and holy place, of course, for that would not be suited to their fiendish nature. There *must*, then, be a *place* for them, and no other abode than

the hell described in the Bible would suit them.

(c) The existence of disembodied spirits or souls of wicked men proves the same thing.

In another chapter we have proved the immortality of the soul. The souls of the good have a *place* prepared for them, as we have seen elsewhere in this little book. Must not the souls of the wicked likewise have a fixed abode? They certainly exist, and if so, they exist *somewhere*. If not, how can we explain the language used in reference to Judas, "that he might go to his own place." (Acts i. 25.) That "place" was not among men on earth, for he killed himself. Nor was it the grave, for that was no more "*his own place*" than it was the place of every other dead man. The place, then, that Judas went to was the place of spirits, and wicked spirits, too, for he deserved no other, and really would have been satisfied in no other. Hence, there must be a *place* for the souls of wicked men; and, as in the case of fallen angels, no place except that of "the damned" would be adapted to their natures.

(d) The names by which hell is designated in the Scriptures, show that it is a place.

It is called *She-ol*, *Ha-des*, *Ge-hen-na*, *Tophet*, etc. These names, of themselves, show

clearly that hell is a place. Sheol is a Hebrew word, and frequently means the *grave*; but that it meant something more is evidenced by the fact that the Jews had a very correct idea not only of a future state, but also of the sufferings to which the wicked would be subjected after death. Hades is a Greek word, and is used in the Septuagint to translate Sheol. (Compare Acts ii. 27, and Ps. xvi. 10.) It is used in the New Testament eleven times. (See Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13, 14.) In every case, except 1 Cor. xv. 55, where the more critical editions of the original substitute the word *than-a-te* in the place of *ha-de*, the word *hades* is translated hell, and means the invisible world that is under the influence of Satan. Gehenna is a compound Hebrew word, expressed in Greek letters, signifying Valley of Hinnom. (See Josh xv. 8.) This valley was south of Jerusalem. Here was established the idolatrous worship of Moloch, to whom infants were burned in sacrifice. (See 1 Kings xi. 7.) Afterward this place became the receptacle of all the filth of the city, and of the dead bodies of animals and of malefactors. To prevent this filth from producing pestilence in the city and surrounding coun-

try, it was set on fire, and these fires were kept burning all the time; hence called Tophet, which means an abomination, a vomit. (See Jer. vii. 31.) By a natural figure of speech, therefore, this word was used to designate the place of final punishment, forcibly carrying with it the idea of pollution and misery. It is used twelve times in the New Testament, and always to signify the place of final torment. (See Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 47; Luke xii. 5; James iii. 6.)

In brief, *all* the Scripture passages which speak of hell, proceed upon the idea that it is a *place*.

(2) *The nature of the punishment of the wicked.*

On this point, we must depend upon the Bible alone. It has been a disputed point as to whether or not the language employed in describing the sufferings of the damned should be construed *literally* or *figuratively*. But, for our own part, we have never been able to see what is to be lost or gained by the controversy. God cannot act with deception toward his creatures. His attributes wholly and forever preclude such a thought. Hence, if in describing the future punishment of the wicked, he has used figures of speech, they

cannot transcend the reality. If they did, then God would be chargeable with deception, an idea too shocking to be entertained for a moment.

In order that we may have a more correct idea of the nature of future punishment, we give the following summary :

(a) It implies banishment from God, and from everything that is good.

“Depart from ME,” will be the awful denunciation. (See Matt. xxv. 41.) This implies everything that is terrible—the loss of all good, the loss of all bliss. It is the loss of this life with all its blessings and comforts. But this is, as it were, comparatively nothing. The society of angels and of the bloodwashed saints is lost. The robes, the harps, the crowns of glory, are lost! Yea, and heaven itself is lost, and lost *forever!*

(b) It implies the direct infliction of punishment.

The idea is clearly conveyed by such expressions as these: “Flaming fire,” “a furnace of fire,” “everlasting fire,” “the fire that is not quenched,” “eternal fire,” “the lake of fire,” “the lake of fire and brimstone.” (See 2 Thess. i. 8; Matt. xiii. 42; xviii. 8; Mark ix. 44; Jude 7; Rev. xx. 15; xx. 10.)

(c) It implies deep anguish and distress.

This is indicated by such language as the following: "Their worm dieth not, and their fire is not quenched;" "there shall be wailing and gnashing of teeth;" "the rich man lifted up his eyes in hell, being in torment;" "shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." (See Mark ix. 14; Matt. xiii. 42; Luke xvi. 23, 24; Rev. xiv. 10.)

(d) It is called the "second death."

To the sinner, *one* death is awful, but what of the *second* death—the death that never dies? It is not the mere dissolution of the body, for that suffering, though severe, is soon over. But it is a death that has no termination; and the chief element of woe in that never-ending struggle is the wrath of God. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i. 7, 8.)

(3) *The duration of this punishment.*

According to the plain and positive teaching of the Bible, the souls of men, at the death of their bodies, will immediately enter into a state of happiness or misery, while the

body will sleep in the grave till the resurrection; when soul and body will be reunited, and judged "according to the deeds done in the body," and then be admitted to endless happiness or consigned to endless misery.

Upon the question of the endless duration of the sinner's punishment, there can be no difference of opinion among those who are willing to take the Scriptures as their guide. Indeed, the whole matter, looking at it from our stand-point, resolves itself into asking the question, Is the Bible true? But as there are those who profess to doubt that the wicked will be eternally punished, we give a brief summary of the argument in support of the doctrine.

(a) Nothing short of eternal punishment could satisfy the claims of justice.

The law of God is infinite in its character, and its penalties must accord with the nature of that law. Human laws are finite; hence their penalties are finite. They are not binding beyond the life of those for whom they were enacted; therefore their penalties cannot extend beyond the grave. Not so with God's law; it is infinite in its demands. Its demand is *perfect* and *perpetual* obedience; its penalty is *temporal* and *eternal* death, especially the latter. No man in his senses will say



that he can, within himself, meet the demands of that law; hence, he, or a substitute, must meet the penalty. Christ has met the penalty of the law, and faith in him secures to the believer a release from the demands of that law. But to the unbelieving sinner there is no release; the law in all of its demands is upon him. And, as he rejects the satisfaction made by Christ, the penalty, which is eternal death, must be met by him. Nothing short of this could satisfy the demands of justice.

(b) The scripture-phrases used to describe the sufferings of the wicked, show that these sufferings are endless.

The following are some of them: "*Everlasting* fire," "*eternal* fire," "their worm dieth *not*," "the smoke of their torment ascendeth *forever* and *ever*," "the *bottomless* pit," etc., etc. Surely these phrases are without meaning if they do not teach, and *forcibly* teach, that the sufferings of the wicked are eternal.

(c) The import of the words *everlasting*, *eternal*, *always*, *forever*, etc., teaches the same doctrine.

These words are Greek, and they are *ai-ōn*, *ai-ō-ni-os*, *ai-di-os*, etc. And in the whole language there are not more emphatic words with which to express the idea of endless duration than these. Indeed, they are used

to express the endless duration of the future happiness of the saints, and the unending existence of God himself. If, therefore, the sufferings of the sinner may end, then the joys of the saints may end, and God himself may cease to exist! Comment is unnecessary.

(*d*) The Sacred Scriptures positively assert that the sufferings of the finally impenitent shall have no end.

It is unnecessary to array *all* the passages which so teach, therefore only a few will be given.

“It is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.” (Matt. xiii. 8.) “If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.” (Mark ix. 43, 44.) “And the smoke of their torment ascendeth forever and ever; and they have no rest day nor night.” (Rev. xiv. 11.) “Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” (2 Thess. i. 9.) These are sufficient to show what the Bible teaches upon this subject, and no man, without a

willful perversion of language, can interpret them to mean anything else than that the punishments of hell last forever.

(4) *The objections which are urged to the doctrine of the eternity of hell.*

The objectors may be divided into three classes.

*First.* The *Materialist*, who teaches that the soul, like the body, is mortal, and that it ceases to exist when the body dies. According to this theory, there can, of course, be no future punishment at all. The absurdity of materialism was shown in a previous chapter.

*Second.* The *Destructionist*, who says that the punishment to which the wicked will be sentenced at the final judgment, will be *annihilation*. It is unnecessary to consume time in exposing this dogma. Suffice it to say, it has no foundation either in philosophy or Scripture, for, so far as we know, not a single thing that God has created has ever been annihilated, nor is there a single passage in the Bible that intimates, even remotely, the probability of the annihilation of the soul.

*Third.* The *Universalist*, who teaches that all punishment for sin takes place in this life, and that the souls of all persons enter imme-

diately into a state of complete and endless happiness at death.

This is by far the most numerous class, and the objections which they interpose to the doctrine of endless punishment will now be considered.

(a) God has so constituted all things—cause and effect—as that every sin, or violation of law, has its own penalty in this life.

“Remorse of conscience,” it is said, is all that the violator of moral law suffers; and this, it is contended, “is sufficient penalty.” If this be true, then the more reckless a sinner becomes, the less he will suffer; for it is a fact which cannot be contradicted, that the natural tendency of crime is to harden or “sear” the conscience. In other words, the more one indulges in sin, the less will conscience upbraid; and a depth of iniquity *may* be attained in which the voice of conscience will be so feeble as that it will cease to goad. Hence, in order to suffer the least amount possible, all that one has to do is to be the greatest sinner possible! This conclusion, which is perfectly logical from the premise assumed, shows the complete absurdity of the position.

Let us, however, look at this from another stand-point. Two men of high moral worth

are traveling along a dangerous highway. An earthly demon leaps from his hiding place and murders one of the twain; but before he can complete his purpose of robbery the surviving traveler kills him. Now, how much "remorse of conscience" does the highway robber suffer? Why, before he has time to think, after he has murdered that innocent man, he himself is launched into eternity—has had no time to suffer the "remorse of conscience."

But, if "remorse of conscience" is sufficient punishment for sin, why is it that our civil courts are permitted to resort to corporal punishment? Why not let the cruel assassin roam at large? Why incarcerate him in a cold, dark, damp cell? Why hang him by the neck on a public scaffold? Simply because the enlightened, common sense of mankind *knows* that "remorse of conscience," in such a case, is a myth.

(b) The time during which man sins is too brief to merit *eternal* punishment.

This objection is based upon a false assumption—takes for granted that which is not true, viz., that the penalty for an evil deed is to be regulated by the length of time which is consumed in perpetrating that deed. Such an idea is perfectly absurd. The length of

time consumed in violating a law is not an element in the turpitude of the act. Crimes of the deepest dye, and meriting the severest punishment, may be committed in a very short time. The man who perpetrates a foul murder in an hour, is just as guilty as if it required ten years to accomplish his nefarious purpose. The only reason why the element of time is taken into account in human courts, is because it may serve to reveal the deliberate malice, the *purpose*, of the offender. The *brevity* of time, therefore, is by no means a sufficient plea for the sinner. The truth is, he does not need a long time to decide the question as to whether or not he will accept Jesus Christ as his Saviour. The *motives* which should control his action in this matter are all on one side. His best interests, even for *this* life as well as that which is to come, urge him to choose the "one thing needful." And as additional incentives to immediate action, the Word of God, the Holy Spirit, and the Church all *plead* with him to "flee the wrath to come." With such motives and with such influences, *one* opportunity is enough—sufficient to leave the sinner without excuse.

(c) The justice of God precludes the idea of eternal punishment.

The sin of a finite creature, we are told,

can never merit an infliction of punishment that is endless. At first view, there may seem to be some *plausibility* in the assertion. But when it is analyzed, that plausibility wholly disappears. The question is not whether a *finite* sin deserves such punishment, but whether *endless* sin deserves *endless* punishment. And to the latter question there can be but one answer—it does. Then, the real question is, Will the person who dies in an unrepentant state, ever cease to sin? To this question there is only one answer—he will not. The very instant a soul sins, it is cut off from the communion of God. As long as it continues in that state, it will continue to sin. As long as it continues to sin, it will continue to deserve his wrath and curse. Then, the argument founded on the justice of God amounts to nothing in the way of shielding a sinner from endless punishment. But, on the contrary, it is an unanswerable argument on the other side. He could not be a God of justice unless he did *forever* punish the incorrigible sinner.

(*d*) God is too merciful to punish the sinner eternally.

It is true, God is merciful, but the Bible clearly defines the period within which that mercy can be exercised. That period is *this*

life. From the many Scripture declarations which sustain this view, we select only one—the case of “the rich man.” He lifted up his eyes in hell, “being in torments,” and made several urgent requests of Abraham; among them one was that Lazarus might be sent back to this world to “warn” the brothers of the suffering man. But the answer was, “They have Moses and the prophets; let them hear them.” Then he added, in answer to the additional declaration of the rich man, “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” In other words, there is a *time* for repentance, and there are *motives* to induce that repentance, but if they are not embraced in *this* life, then “there is a great gulf fixed,” and no other motives will ever be presented. (See Luke xvi. 19–31.)

The same sentiment is most forcibly expressed by the poet in the following couplet:

“Mercy knows her appointed bounds,  
And turns to vengeance there.”

Having answered the objections which Universalism urges against the doctrine of endless punishment, it will not be out of place here to give the objections to Universalism itself.



(a) It virtually gives man a license to sin ; yea, rather encourages him to do so.

If there is "no hell but conscience," then, as we have seen elsewhere, the more hardened, the more depraved the conscience, the less will be the suffering.

(b) It deprives God of one of his essential attributes—justice.

He would not be a just God if he did not punish sin ; and, as has been previously shown in this chapter, there will never be a time when the incorrigible sinner will cease to sin. Hence, justice requires that he shall suffer forever.

(c) It subverts the whole plan of redemption.

According to the plain and positive teaching of the Bible, Christ "died for our sins," but, according to Universalism, he did not. By that theory, Christ cannot save men from their sins *in this life*, for they suffer the full penalty they deserve, to the last jot and tittle. Nor can he save them from *future* punishment, for of that they were never in danger. Consequently, he died in vain !

(d) It is in direct conflict with the Bible.

The former asserts that the punishment of the wicked is not eternal, the latter positively says it is. The issue, then, is positive and

direct, and it ought not to require a sane man long to decide which authority he will accept. For, as we have seen, every theory antagonistic to the doctrine of the endless punishment of the wicked in a future state, is fallacious; yea, absurd. Hence, we may safely conclude that not only the justice, but *all* the attributes of God, will beautifully harmonize in the sentence of endless punishment upon all who finally reject the offer of everlasting life.

## QUESTIONS ON CHAPTER XXVI.

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QUESTION 1. What of the nature of this topic?

2. What is the first point of inquiry?

3. (a) Give first argument proving that there is a hell.

4. (b) The second argument. Explain.

5. Prove the *personality* of evil spirits. *First. Second. Third. Fourth.*

6. (c) What is the third argument in proof of a hell? Explain.

7. (d) Give the proof from the *names* that are given to the place. Explain in full.

8. What is the second point of investigation?

9. What of the *literal* and *figurative* language employed?

10. (a) Show that future punishment implies banishment from God. Give Scripture proof.

11. (b) Prove that it implies direct punishment. Give proof.

12. (c) Anguish and distress. Prove it.

13. (d) That it is called the "second death." Explain.

14. What is the third general point?

15. Into what do the souls of men enter at death?

16. (a) Show that the claims of justice require the eternal punishment of the wicked. Explain in full.

17. (b) Prove the same from Scripture phrases.

18. (c) From the import of the words *everlasting, eternal,*

*always, forever, etc.* Give the Greek words and show their meaning.

19. (*d*) From the positive teachings of Scripture. Give passages and explain.

20. What is the fourth point?

21. Into how many classes are objectors divided. *First? Second? Third?*

22. (*a*) Give the first argument against endless punishment. Show its fallacy by illustrations.

23. (*b*) Give the second argument. Show its fallacy.

24. (*c*) Give the third argument. Also prove that it is false.

25. (*d*) What is the fourth? Show its absurdity.

26. What is the doctrine of Universalism? (*a*) Give first objection to it. (*b*) Second objection. (*c*) Third objection. (*d*) Fourth objection.

## CHAPTER XXVII.

### THE SABBATH, OR LORD'S DAY.

THE Sabbath is an institution of vital importance to the Christian religion. As will be seen in this discussion, theologians have differed materially on some points connected with this day.

The Hebrew for Sabbath is *shab-bâth*, and it is from the verb *shâ-bath*, and means *to rest from labor*. The Greek for the same is *sab-ba-ton*, and signifies *the day of rest, the seventh day*.

#### (1) *The institution of the Sabbath.*

On this point there is a diversity of sentiment, some contending that the Sabbath was instituted during the sojourn of the Israelites in the wilderness, and others, that it was not instituted until the time of the giving of the Law at Mount Sinai. Neither one of these theories, as we think, accords with the clear and positive teaching of the Scriptures. The true theory, as we propose to prove, is that the Sabbath was instituted immediately after the completion of the work of creation, and

in the following words: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made." (Gen. ii. 1-3.)

To sustain the position that this is the true origin of the Sabbath, the following reasons, in brief, are given:

(a) The language quoted will not sustain any other interpretation.

God never does any thing without a good and sufficient cause. There was, therefore, a necessity for the day which he set apart. Now, we all know that he did not need the *rest* which it provides for, nor did he need the *sanctification* which it contemplates. Hence, the day was not instituted for him. Nor, as is evident, was it instituted for angels, therefore, it was for *man*.

(b) From the Scripture evidence that the early race kept that day.

In the very chapter which records the birth of Cain and Abel, we read the following: "And in process of time it came to pass, that Cain brought of the fruit of the ground an

offering to the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." (Gen. iv. 3, 4.) The expression "in the process of time," means *at the end of days*. It must, therefore, have been the Sabbath-day upon which these two brothers—the first born into the world—presented their offerings. In no other legitimate way can we interpret the phrase "in the process of time."

We notice a similar thing in the case of sending forth the dove out of the ark. It will be seen that, in every instance, he waited *seven* days. (See Gen. viii. 6–12.)

(c) From the recognition of it in the Wilderness.

The account is thus recorded: "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye shall bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day

is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord has given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." (Ex. xvi. 22-30.)

Some contend that this is the origin of the Sabbath, but such a view is wholly irreconcilable with the natural and legitimate interpretation of the language just quoted. Observe, Moses does not here speak of the Sabbath as something unheard of until that hour. He does not say, "Behold, I now, by authority of God, *ordain* and *establish* the Sabbath," but he refers to it as a matter with which they are familiar. His language is: "This is that which the Lord *hath said*, To-morrow *is* the rest of the holy Sabbath." He does not say, "This accords with what the Lord *now says*," but his words are, "*hath said*," evidently call



ing their attention by way of remembrance, to something in the *past*. He does not say, "To-morrow *shall be* the Sabbath," as if he was issuing a new order, but, "To-morrow *is* the Sabbath," as though speaking of an institution already existing.

Again he repeats, "On the seventh day, which *is* (not *shall be*) the Sabbath." Likewise, the Lord reproves the people, through Moses, for having *long* neglected to keep his *commandments*, and gives their neglect of the *Sabbath* as an illustration. Surely, if the Sabbath had then and there been instituted, God could not have charged the people with a *long neglect* to observe it. The language is, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath," etc.

It is no argument against the position which we have taken, that there is no express mention of the Sabbath during the patriarchal age. Such an argument is wholly negative, and, in this case, amounts to nothing, for such reasoning would disprove the practice of circumcision among the Jews from their entrance into Canaan to the circumcision of John the Baptist, not a single instance being recorded during that long interval. The argument proves too much, and therefore

nothing at all, as will be seen by any one who gives the subject a moment's reflection.

(d) From the historical fact that the most ancient nations observed that division of time.

Admitting that there is no *record* during the patriarchal age of the observance of the Sabbath, yet we have, during that period, quite a number of allusions to the division of time into *weeks*. Now, unless this division of days into weeks originated, and was perpetuated, in connection with the Sabbath, how can we account for its origin? The division of time into *days*, *months*, and *years*, is suggested by the heavenly bodies, but, in all nature, what is there to suggest the idea of dividing days by the number *seven*?

In connection with the foregoing, we mention the fact, that this same division of time into periods of *seven* is found among the most ancient *heathen* nations. Josephus says: "No city of Greeks, or barbarians, can be found which does not acknowledge a seventh day's rest from labor." Whence, then, this division of time in periods of seven days, among these nations, if the appointment was not originally from God?

(2) *The perpetuity of the Sabbath.*

The idea has been advanced by some that the Sabbath was instituted for the benefit of

the Jews under the Old Dispensation, and that, like many other of their institutions, it was "done away with" in the coming of Christ. Such a position is utterly untenable, and for so saying we present the following arguments:

(a) Man, as a physical being, needs a Sabbath.

The truth is, the institution is founded in the deepest philosophy of human nature, and its observance is necessary—indispensably necessary—to preserve health, to replenish wasted energies, and to secure the greatest longevity of our species. The same may be said of "beasts of burden." The Sabbath to them, no less than to the human race, is emphatically a compensating institution.

Now, if this period of rest was ever necessary to replenish the wasting energies of man and beast, that necessity still exists, and will continue to exist, till our physical constitution, and that of animals, shall be essentially modified, or time shall close. It follows, then, most obviously, that an institution, called into requisition by the ever-recurring wants of our nature, should be perpetual. Nor is it at all probable that God would establish a *temporary* provision, when constitutions of his own creating imperiously demand its *permanence*.

(b) Man, as a moral being, likewise needs such an institution.

Even in his primeval state, man needed such a day. He needed it for worship. Constant physical labor would have prevented him from enjoying that sweet and holy communion with his Creator, which a day of cessation therefrom would have afforded. But, as he is now a fallen being, he of course needs it almost infinitely more. He needs such a day for restraint, for reflection, for correcting and curbing the evil passions of his heart, for repentance, for prayer, for worship. Nor will there ever be a period, while this earth exists, in which man will not need such a day. Is it reasonable, then, to suppose that God would deprive him of such an institution—an institution so essential to his well-being in time and eternity? Who *can* so believe? Surely no one who reflects properly.

(c) The best interests of the Church demand a Sabbath.

This proposition is almost self-evident. Without such a day, the Church could accomplish but little. It does its greatest and best work on the Sabbath. On that day, the great lessons of Bible-truth are impressed upon the minds and hearts of the rising generation by faithful Sabbath-school teachers; and on that

day the "messenger of the skies" pours forth the melting strains of Calvary. Blot out the Sabbath, and these influences for good would be almost entirely lost—yea, the human race would, in a few years, be transformed into demons! The temple of truth would crumble to dust, infidelity would reign, morality would decay, the glad tidings of salvation would cease to circulate, and the sun of Christian hope would set in eternal darkness. Now, God organized the Church, and the purpose he had in view, in so doing, was that it should be "the salt of the earth." Would he, then, make its influence comparatively null and void by abrogating an institution so essential to its welfare and success?

(*d*) The Sabbath is a part of the decalogue—the Ten Commandments.

This alone forever settles the question as to the perpetuity of the institution. God himself made the Sabbath an integral part of that great epitome of moral and religious duty. (See Ex. xx. 8–11.) Until, therefore, it can be shown that the whole Moral Law has been repealed, the Sabbath will stand. No one, of course, will assert that this has been done, for such a thing would dethrone God, and would permit, without condemnation, angels and men to become devils!

(e) The teaching of Christ confirms the perpetuity of the Sabbath.

The blessed Saviour found the day observed by the Jews with extreme superstitious exactness. Yet, when he had the fairest opportunity, he did not declare it a nullity. He simply corrected the erroneous sentiments which they had formed, in regard to the day, by declaring that works of mercy might be performed on the Sabbath. He uttered these remarkable words: "The *Sabbath* was *made* for *man*," that is, for man as a physical, social, and moral being—the very principle for which we are contending. Indeed, Christ admits the high authority of the institution, and by it proves his supremacy. He says: "The Son of man is Lord also of the Sabbath," equivalent to this affirmation: Though the day is sacred, yet I am its Lord, for it exists by my authority; and I have the right to designate the manner in which it is to be kept. Instead, therefore, of abrogating the Sabbath, he recognized its binding, perpetual nature, by saying: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v.

17, 18.) This language is clear, positive, and to the point.

(3) *The change from the seventh to the first day of the week.*

The Sabbath, as we have seen, was instituted immediately after the completion of the work of creation, and, while it was intended for the physical and moral necessities of man, it was likewise *commemorative* in its nature. It vividly called to mind the stupendous work of a "finished creation." But, great as this work was, *redemption*, or, as the Scriptures style it, "the new creation," is greater. To rescue a world of lost souls, is a greater work than "to light up suns and ordain stars." Redemption called into exercise all the attributes that were employed in creation, and then, as a most efficacious superaddition, demanded the love of the Father, the death of the Son, and the constant agency of the Holy Ghost. The truth is, Isaiah clearly predicts that redemption shall have precedence over creation. "For behold, saith God, I create a new heaven and a new earth; and the former shall not be remembered, neither shall it come into mind. But be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy." (Isa. lxxv. 17, 18.) Hence, to mark the pre-



cedence in commemoration, it was very appropriate to adopt the day on which Christ completed the grand design of redemption. This was done. Christ rose from the dead on the first day of the week, and thereafter this day became the Christian Sabbath, and was denominated, by way of eminence, the *Lord's Day*. In other words, there were two events for commemoration—creation and redemption. Only *one* of them could be selected, hence, that one should be chosen which most concerns us. We have already seen that redemption is more important to us than creation, therefore, the former was chosen. But to commemorate that event, the day must be changed, for the work of redemption was completed on the first day of the week. The commemoration day, consequently, must be the *first* instead of the *seventh* day. For this change we have the following summary of authority:

(a) Christ sanctioned it.

Christ, after his resurrection, changed the Sabbath from the seventh to the first day of the week, thus showing his authority as "Lord even of the Sabbath," not to abrogate or violate it, but to preside over and modify, or give new form to it, so as to have it commemorate the most important event that ever



transpired in the annals of time. Now, just when he gave definite *instructions* for this change, we are not told, but it may have been done during the time when he spoke to them “of the things pertaining to the kingdom of God.” (See Acts i. 3.) This is probably one of the unrecorded things which Jesus did. (See John xx. 30; xxi. 25.) It is, however, a fact of Bible-record, that he appeared to his apostles a week from the day of his resurrection. It is also true that the Holy Spirit was poured out in a most remarkable manner on the *first day* of the week—this new Sabbath—on the “Day of Pentecost.”

(b) Apostolic usage and example sanctioned the first day of the week as the Sabbath.

The sacrament of the Supper was administered on that day. (See 1 Cor. xi. 20; xvi. 1, 2. Acts xx. 6–11.) It was also their principal preaching day, as will be seen throughout their history after the resurrection. Again, it was the day for charitable collections. (See 1 Cor. xvi. 2.)

(c) The early Christians observed the same day.

On this point we have space for only a few of the many available testimonies that could be presented.

Ignatius, Bishop of Antioch, A. D. 101,

says: "Let every one that loves Christ keep holy the *Lord's Day*—the queen of days, the resurrection day, the highest of all days."

Theophilus, also Bishop of Antioch, who wrote in the second century, says: "Both custom and reason challenge from us that we should honor the *Lord's Day*, seeing on that day it was that our Lord Jesus completed his resurrection from the dead."

Irenæus, Bishop of Lyons, who also lived in the second century, and who was a disciple of Polycarp who was a companion of the Apostle John, speaks of the *Lord's Day* as the *Christian Sabbath*. "On the Lord's Day," said he, "every one of us Christians keeps the Sabbath."

Clement of Alexandria, of the same century, says: "A Christian, according to the command of the gospel, observes the *Lord's Day*, thereby glorifying the resurrection of the Lord."

Tertullian, of the same period, says: "The *Lord's Day* is the holy day of the Christian Church."

The foregoing arguments abundantly, as we think, establish the fact, not only that the first day of the week was styled the Lord's Day, in honor of our Saviour's resurrection, but that the Christian Church, in the apos-

tolie age, and in its subsequent history, observed it as the Christian Sabbath. The conclusion, then, is inevitable that we are required by Divine authority to observe not the *seventh*, but the *first*, day of the week, or the "Lord's Day," as the Sabbath. Nor is it out of place in this connection to mention the fact that, as we think, the true name for the Christian Sabbath is the *Lord's Day*. Neither preconceived opinions nor prejudice, therefore, should prevent us from so calling it. (See Rev. i. 10.)

(4) *The manner in which the day is to be kept.*

For want of space, we are compelled to give, on this point, rather a *summary* than a *dissertation*.

(a) The time which the day demands.

Some nations and communities begin their computation of days at one hour, and some at another. Now, if the *same day*, absolutely, were required, the *same hour* would also be essential. But, of course, this cannot be, as long as nations and communities dwell in different latitudes and longitudes, for midday with some is midnight with others, and *vice versa*. It would, therefore, be utterly impracticable for all people to observe the same absolute time, nor is such a thing required, for it is the *first day* of the week, according to the method

of measuring time, adopted by different nationalities, that is to be observed as the Christian Sabbath. Just here, too, it is not out of place to state that, because God never did demand the same *absolute* time for the Sabbath, there was no violation of law in changing the Sabbath from the *seventh* to the *first* day of the week. *All that God required absolutely was and is that the seventh portion of man's time should be consecutively kept.*

(b) The proper observance of it requires that we abstain from ordinary labor and worldly business.

The *law* is (and that feature of the institution has never been repealed): "Six days shalt thou labor, and do all thy work," etc. (See Ex. xx. 8-11.) The demands are rigid and comprehensive—extending to every one, and embracing guests, children, servants, and domestic animals employed for purposes of labor. All ordinary work is forbidden, and the head of the household is held responsible for all those under its control. The *spirit* of the law, however, does not forbid such acts of labor as may be necessarily connected with the duties of religion. In this is embraced necessary travel to and from church, and works of necessity. Under the latter is included the *necessary* preparation of food, for

both man and beast, but even this preparation, so far as it can be made the day before, cannot then be neglected and attended to on the Sabbath without a violation of the law. The visitation of the sick, or of the poor and needy, in order to do them good, is a work appropriate for the Sabbath, and beautifully harmonizes with the teachings of our blessed Saviour when he asked: "Is it lawful on the Sabbath days to do good, or to do evil? to save life or to destroy it?" (Luke vi. 9.)

(c) For its proper observance, mental and spiritual, activity is demanded.

Man was made for usefulness. An idle drone can neither be happy himself nor profitable to others. Although the Sabbath is a day of rest, in a certain sense—that is, of cessation of worldly pursuits—yet it is by no means a day of *inaction* or *idleness*. It is the special season allotted to the attainment and communication of truth, and for the communion of "our spirits with the Father of our spirits." He, therefore, who spends the day in idleness at home, or in reading or conversing upon secular matters, as *really* violates the Sabbath, though perhaps not to the same *extent*, as the man who trades in his store or works in his shop or field. It is a day for spiritual edification, and if it is not used for

that purpose, in connection with the idea of cessation from worldly pursuits, then the great design and purpose of the institution are lost.

(*d*) Its demands extend to corporations and nations as well as to individuals.

It has grown into an axiom that "corporations and nations have no souls." Literally speaking, that is true, but the persons who are at the head of these institutions do have souls, and such a subterfuge for evading responsibility is simply ridiculous. A nation or corporation, therefore, has no more right to violate the laws of God than has the humblest subject of the realm. The carrying of the mail, the running of steam-boats and of steam-cars, on the Sabbath, though done by national or corporate authority, is as much a sin as it would be for an individual to plow in his field or to sell goods from his store. The truth is, these national and corporate desecrations of the Sabbath have become a crying sin. They, too, are portentous; they cloud the future, and augur ill concerning the Church and State. Indeed, this practical abolition of the Sabbath threatens to become the mountain fastness of infidelity, error, and sin. And whoever may live to see the Sabbath ignored (God forbid that such a day

shall ever come) will see religion lying prostrate and bleeding, the pulpit stifled, the house of prayer deserted, the Bible disregarded, the sacraments neglected, and the flame of devotion extinguished. Every philanthropist, therefore, as well as every true Christian, is deeply interested in the proper observance of the Sabbath; and the day has come when that interest should be appropriately and effectively manifested.



## QUESTIONS ON CHAPTER XXVII.

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QUESTION 1. What of the importance of the Sabbath?  
2. What is the Hebrew for Sabbath? Define and explain.

3. What is the Greek word for Sabbath? Give its meaning.

4. What is the first point of inquiry in this discussion?

5. Give the theories in regard to the institution of the Sabbath. Are they correct?

6. What is the true theory? Give the Scripture proof.

7. (a) Show that the language quoted will sustain no other view.

8. Was it instituted for God or angels? For whom, then?

9. (b) Show that the early race kept that day. Illustrate in the case of Cain and Abel. Also in sending out the dove.

10. (c) Show that it was recognized in the Wilderness. Give the proof.

11. Was this the origin of the day? Show why it was not. Give the language and explain in full.

12. How do you answer the fact that there is no express mention of the Sabbath during the patriarchal age?



13. (d) Show that the most ancient nations observed that division of time.

14. Is the same division found among *heathen* nations? Prove it?

15. What is the second point of inquiry?

16. Was the Sabbath instituted for the Jews only?

17. (a) Show that man as a physical being needs a Sabbath. Explain in full.

18. (b) Prove that man as a moral being needs such a day. Explain.

19. (c) Show that the best interests of the Church require a Sabbath. Explain in full.

20. (d) Prove that the Sabbath is part of the decalogue. Explain this.

21. (e) Give the teaching of Christ upon this subject. Explain in full.

22. What is the third point?

23. Was the Sabbath as originally instituted *commemorative*? Explain in full.

24. Can you explain why the Sabbath was changed from the *seventh* to the *first* day of the week? Do so in full.

25. (a) Show that Christ sanctioned this change.

26. (b) Give the usages of the apostles. Give Scripture proof.

27. (c) Show that the early Christians observed this day. Give the authorities referred to.

28. What is the fourth point of inquiry?

29. (a) What of the *time* which the day demands? Explain in full.

30. (b) Show from what things we are to abstain. Explain.

31. (c) Show that it requires mental and spiritual activity.

32. (d) Prove that corporations and nations are included. Explain in full.

## CHAPTER XXVIII.

### MIRACLES.

THE word *miracle* is derived from the Latin *mi-rac-u-lum*, and literally signifies *a wonder*, or *a wonderful thing*. In the Greek language there are two words which are translated *miracle*—*du-na-mis*, which means *power, might, strength*; and *see-m̄-on*, meaning *a sign, or proof, a mark by which something is made known*. The former is *generally* translated, in our English version, “*power*,” “*wonderful works*,” etc.; and the latter, “*miracles*,” “*signs*,” etc. There is, however, but little difference in the signification of the two words—are, indeed, often used synonymously in the New Testament.

Theologians, generally, agree to the following as a correct definition of the word *miracle*: “An effect contrary to the established constitution and course of things, or a deviation from the known laws of nature.”

Connected with this vital question there are several points of interest, which we propose to consider briefly.

(1) *Miracles are possible.*

The God of the universe is the Author of the laws of nature. Now, cannot the power that *established* these laws *suspend* them at pleasure? Are the laws of nature greater than the power that brought them into existence? If they are, then an *effect* is greater than the *cause*, which is perfectly absurd. The person who manufactures a machine can certainly control the action of his own mechanism. If he cannot, then the thing which he has wrought is greater than himself. The absurdity of such a view is patent even to a child. Applying the thought to the case under consideration, we see how utterly absurd and ridiculous is the assertion that a miracle is impossible. It is just as easy for God to work a miracle as it is for him to make the grass grow or the rain fall. These results are produced by the operation of the laws which he has established, and these laws, of course, can never pass beyond the power of his control. The working of miracles, therefore, depends simply upon the *will* of God; for all who acknowledge that there is such a Being, are obliged to admit that he has the *power* to suspend the laws of nature. If he did not have such power, then he would cease to be God. Hence, a denial of his ability to

work miracles not only dethrones him, but, to all intents and purposes, calls in question his very existence.

(2) *Miracles are necessary.*

Constituted as he is, man cannot believe in a religion unless it be accompanied with miracles. As evidence of this fact, no religion, true or false, has ever been willingly received by any people, in any country or age, unless the propagators of that religion really possess, or succeed in inducing the masses to believe that they did possess, miraculous powers. It is true, Mohammed did not rely chiefly upon "the power to work miracles," but then, be it remembered, as a historical fact, that he *forced* his religion upon an *unwilling* people at the point of the sword. But a careful examination into the origin of all religious systems will reveal the fact that none of them found a place in the *hearts* of the people, unless attended by *real* or *supposed* miracles. And the successors of the wily impostor to whom we have alluded, were obliged to recognize the principle for which we are contending; for they assert that the most miraculous things were performed by their founder and leader during his life, and that things even more extraordinary occurred in connection with his body after death.

Hence, Mohammedanism is not really an exception to the proposition which we have assumed. The truth is, the principle is a philosophical one. All religion is founded upon the idea of a Being (real or imaginary) superior to the worshiper; and, this being so, *reason* dictates that his acts must be superhuman. Moses recognized this fact when he was called upon to deliver the children of Israel from Egyptian bondage. His language to the great Jehovah was, "But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." (Ex. iv. 1.) God, in his infinite wisdom, at once saw the difficulty in the mind of Moses, and, without delay, began to work a series of miracles, thereby assuring his servant that he would authenticate his mission by superhuman acts.

This demand of the mind for miracles, as testimony of the truth of a religion, whether true or false, is intuitive with the whole race of man; and those very persons who have doubted the existence of miracles, if they desired to give the world a system of religion, will admit, if they would speak their honest sentiments, that such a thing is utterly impossible without *real* or *apparent* miracles. A moment's reflection, too, will convince any

one that, without such demonstrations of power, a *revelation* would be entirely impracticable. A revelation to *all* men indiscriminately, would lead to confusion, discord, and uncertainty—yea, to a perfect Babel—in consequence of the many and contradictory interpretations that would be given to the facts communicated. The only way, therefore, that God could make a revelation of his will (be it spoken with the most profound reverence) was to select a *few*, and through them speak to the people. But how could the people be induced to believe these revelations? There is but one way possible, and that is for God to authenticate them by miraculous power. In vain might Moses or any one else affirm that God had said thus and so unto him. Something more than a bare declaration was necessary to induce the people to believe the assertion; and nothing would be so satisfactory on this point as the performance of miracles. When the masses saw the messenger perform such “mighty works,” they would then be satisfied that God was really holding communication with these men; they, therefore, would receive the message, whatever it might be, from their lips. In brief, the only possible way for a revelation to be successfully made to man,

constituted as we find him, is by miracles; for if God were to constrain all his acts within the limits of human means and agencies, it would be impossible to discriminate between the acts of Jehovah and the acts of man. If, therefore, God ever gave a revelation of his will to man (and we know he did), it was indispensably necessary that that revelation should be accompanied with miracles, and with miracles, too, of such a nature as would clearly distinguish the Divine character and the Divine authority of the dispensation.

(3) *The miracles of the Bible are precisely the kind that might be expected.*

In the miracles recorded in the Old Testament Scriptures, no one can fail to see the wonderful adaptation to the end in view. The children of Israel, in the time of Moses, not only had erroneous ideas in reference to "the God of Abraham," but they had actually incorporated into their religion many of the false notions of the Egyptians—not only had groveling and debased ideas of the "God of their fathers," but were deeply imbued with the spirit of idolatry. The time had come, therefore, to settle the question as to which were the greater, the teachers of the false religion of Egypt or "the servants of the



Most High God." The issue was made, and it was a fair one, for it brought the "magicians" and Moses face to face; yea, contrasted the power of the "enchanters" with the power of God's servant. These false teachers appeared in the name of their gods, but, in every instance, however, the God of Moses not only thwarted them, but abased them to the dust. In these miracles, too, we should not only observe the *power* but the *wisdom* of God. The first miracle, while it authenticated the mission of Moses, most effectually destroyed the serpents which, among the Egyptians, were objects of worship. In this way, the fact was demonstrated to the world that these false gods could neither protect the people nor save their own lives!

The next miracle was directed against the sacred river of the Egyptians, the river Nile. At that time, not only the *waters* of that river were held sacred, but the *fish* which inhabited them were likewise worshiped. But Moses, by the power of his God, changed this river into blood, and the "finny idols" became a putrid mass.

The miracle of "lice" was supplementary to the foregoing. Not only had the false gods been destroyed, but by means of this debasing



pestilence, they could not worship at their own altars. Says a distinguished historian, "No one could approach the altars of Egypt upon whom so impure an insect harbored; and the priests, to guard against the slightest risk of contamination, wore only linen garments, and shaved their heads and bodies every day." The severity of this miracle, therefore, can be imagined, when it is remembered that, as long as it lasted, no act of religious worship could be performed. Hence, the "magicians" themselves exclaimed, "This is the finger of God."

The miracle which destroyed the "cattle," was intended to obliterate the last vestige of brute worship. Degrading as the system was, yet it was quite common in Egypt at that time. They had their sacred bull, ram, heifer, and goat, all of which they worshiped, but which were all destroyed by the agency of the God of Moses. Thus by one act of the great Jehovah, brute idols were destroyed.

The miracle of the "ashes from the furnace" was directed against the god Typhon. The Egyptians had several altars upon which they sacrificed human beings, and after doing so, it was their custom to take the ashes to which these bodies had been reduced, and scatter them in every direction, so that all

evil might be averted from every place to which the winds of heaven might waft these particles. But Moses, by command of God, took a handful from the furnace, and by so doing, made them (the ashes) a curse instead of a blessing. "Neither king, nor priest, nor people escaped." Thus the bloody rites of Typhon became a curse to the idolaters, the supremacy of Jehovah was established, and the deliverance of God's people demanded.

The ninth miracle was directed against Serapis, whose province was to protect the country against "locusts." But Moses could, by the help of God, bring these terrible insects at his bidding and retire them at his command. Hence, the worshipers of Serapis were taught the impotence of their god; and the folly of trusting in any other protection than that of Jehovah was made most manifest.

The same may be shown, did space permit, in reference to all the other miracles wrought by Moses, and, indeed, in reference to every one recorded in the Old Testament. They were not only exhibitions of *power*, but of *wisdom*—were precisely the ones which were needed.

The careful reader of the New Testament cannot fail to observe the same adaptation in

the miracles therein recorded. We have not space to cite a great number of these, nor have we time to be minute in their examination. Suffice it to say, water was converted into wine, the palsied were cured, the blind were restored to sight, the lame were made to walk, the lepers were cleansed, the multitude were fed, the tempest was stilled, and the dead were restored to life. Now, scan the list and see how completely these miracles were adapted to the wants of the people. They clearly revealed the fact that Christ was superior to the laws of nature; that man is a sinner "all defiled;" that the great Physician could heal the diseases not only of the body but of the soul; and that he could likewise raise the dead from their graves.

These miracles not only substantiated the great doctrines of Christianity, but they were in perfect accord with the high and holy character of the Son of God. They were characterized by propriety, kindness, dignity, and majesty. In none of them was there anything even approximating puerility, ostentation, or vindictiveness. In this particular, how grandly do the miracles of Christ *contrast* with those of Elymas, Swedenborg, Joseph Smith, etc.! He made no ostentatious display of his wonderful power, and never

used it to acquire wealth and influence. While he fed hungry multitudes, he submitted to hunger himself; and while he could command all nature, he remained in poverty, not having so much as a home of any kind, to which he could retire to find repose. Although he was rejected and ill-treated by the Jews, he never refused to relieve any who sincerely sought his aid.

(4) *Miracles are susceptible of proof.*

David Hume, the renowned Scotch metaphysician and infidel, framed a specious argument against miracles, and although his sophistry has been fully exposed, time and again, by masterly intellects, yet it is a fact which cannot be denied, that many persons have been greatly perplexed by the artful reasoning of this inveterate enemy of Christianity. But while we admit the fact that Mr. Hume has unsettled the minds of many, yet we must be permitted to say, also, that the argument, when divested of its deception, is wholly destitute of merit.

In order to be fair, we state the substance of Mr. Hume's argument in his own words, thus: "A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature

of the fact, is as entire as any argument from experience can possibly be imagined; and if so, it is an undeniable consequence that it cannot be surmounted by any proof whatever from testimony. A miracle, therefore, however attested, can never be rendered credible, even in the lowest degree. No testimony for any kind of miracle can ever possibly amount to a probability. In other words, no human testimony can prove a miracle."

Now, let us analyze briefly this "masterly argument," as it is styled by infidels, and see what is in it.

(a) He perpetrates inexcusable duplicity in defining the word miracle.

It is, he says, "a *violation* of the laws of nature." This definition carries with it an unfavorable idea—makes the impression that some obligation is disregarded and some injury done. Now, the simple truth is, the laws of nature are nothing else than the common operations of Divine power in the government of the world, which laws owe their *existence* and *continuance* to the Divine will; and a miracle is nothing more than the exertion of the same power in a way different from that which is common; or, to change the phraseology, a mere *suspension*, for the time and place, of the laws of nature. There

is, therefore, no "violation" in the case—is simply an act of the great Sovereign of the universe, who most certainly has a right to do what he will "with his own." Though God has established the "ordinary laws of nature," yet he has nowhere indicated that he *cannot* and *will not* change them to suit his pleasure. That he *cannot* do so, none but a person destitute of reason will affirm, and that he *may not* do so, no *finite* being can assert.

(b) He makes "unalterable experience" the test of belief.

According to Mr. Hume's theory, we are to believe no fact unless it is in accord with the "universal testimony." His language is: "Miracles are incredible, because they are against the testimony of experience." The word *experience*, as used by the "artful reasoner," must mean our own *individual* experience, the experience of the *whole* world, or the experience of the world *generally*. In no other sense, except in one of the three mentioned, can the word, as used by Mr. Hume, possibly be interpreted. If used in the first sense, then we can admit *nothing* whatever on the testimony of others—could not even believe the record of our own birth or parentage! If used in the second sense,

then an utter impossibility is involved, for there are no means by which a finite being can ascertain what the experience of the *whole* world has been. It must, therefore, be used in the third sense, the experience of the world *generally*.

Now, let us briefly examine this position. It involves, as will be seen at a glance, an absurdity, for if we are bound to discredit all human testimony for a miracle, because no such thing has been witnessed by the world *generally*, then we are under obligation to reject everything that is new. Indeed, if this mode of reasoning be adopted, what would be the fate of every new discovery in science—in astronomy, geology, philosophy, or the arts? When any of these are for the first time brought forth, the mere tyro in knowledge might, according to this theory, exclaim: "These are contrary to the 'experience of the world generally,' hence, they are false." Now, if what has never been experienced by the world *generally* is not to be believed, what must have been the situation of man at the beginning of the world? How suddenly, too, would the wheels of progress now cease to revolve were we to admit the maxim that everything unknown to the experience of the past ought to be rejected! Much more might



be said in regard to the utter absurdity of Mr. Hume's position, but surely nothing more, on this point, is necessary. We will add, however, that if an event were not contrary to the usual order of things, then it would not be a miracle. The very argument, therefore, which he uses against a miracle, affords the only possible ground upon which it could take place, for it must be out of the usual order of events, else it would not be a miracle.

(c) What he calls an argument is a mere assumption of the point in dispute—is what logicians call a *petitio principii*, a begging of the question.

The question in dispute is, Are miracles susceptible of proof from testimony? The language of Mr. Hume is, "A miracle, therefore, however attested, can never be rendered credible, even in the lowest degree. No testimony for any kind of miracle can ever possibly amount to a probability. In other words, no human testimony can prove a miracle."

Now, in all candor, we ask, How can such a dogmatical and irrational *assertion* be met by *argument*? Remember, the point in controversy is "the credibility of miracles," and this great champion (?) of logic meets the



point by saying, "No human testimony can prove a miracle." That is, if all men, in all countries, and in all ages, were to testify in regard to a miraculous event, such testimony, with Mr. Hume, would amount to nothing! In all fairness, then, what sort of reasoning is it to form an argument against the truth of miracles, founded on the assumption that they never occurred? If it be true, as he says, that it has never been witnessed in any age or country, that a dead man came to life, then it is utterly useless to adduce testimony to prove such a thing. If, therefore, he had a right to take this for *granted*, where is the use of such a parade of reasoning on the subject? The very conclusion to which he wished to come, is positively assumed as the main principle in the argument! Hence, when the great bubble which his self-conceited vanity blew up is punctured, it utterly collapses; and the wonder is that such a process of reasoning as that adopted by Mr. Hume, has ever had any effect upon an intelligent man.

(d) He completely contradicts his own assertion.

In a note appended to his Essay on Miracles, Mr. Hume says: "Suppose all authors in all languages agree that from the first of Janu-

ary, 1600, there was a total darkness over all the earth for eight days; suppose that the tradition of this event is still strong and lively among the people; that all travelers bring us accounts of the same tradition, etc., *it is evident that our philosophers ought to receive it for certain.*" Now mark! these words are a part of the same Essay in which the author asserts, "A miracle supported by any human testimony is more properly a subject of derision than of argument." "No kind of testimony for any kind of miracle, can possibly amount to a probability, much less to a proof!" Here we have a clear and explicit condemnation of his own argument against miracles; but, stranger still, if possible, he at once condemns his own concession in the following words: "But should this miracle be ascribed to any system of *religion*, men in all ages have been so imposed upon by ridiculous stories of that kind, that this very circumstance would be full proof of a cheat, and sufficient with all men of sense, not only to make them reject the fact, but even reject it without further examination."

Now, we ask, Is not the foregoing enough to provoke a smile of contempt from every one who has any regard for consistency or common sense? The position assumed is,

that we may believe a miracle, *provided* that miracle is in no shape or form connected with religion! Could not Mr. Hume see the absurdity of such logic? If he could not, it argues but little for his mental ability; if he did, and designedly attempted to deceive the unsuspecting, it argues more for the malignity of his heart than for the honesty of his purpose.

With these criticisms, we leave the "astute reasoner," asking, as we do so, Have the wiseacres of the present day, who claim to be disciples of Mr. Hume, discernment to appreciate the fallacies of their master? If they have, they should blush with shame and abandon his cause; if they have not, then they deserve the pity of all good men for their ignorance or mental imbecility.

A page or two more must close a chapter which has already become more lengthy than we intended. It, however, has not escaped the attention of the honest and thoughtful reader of the Bible, that the miracles therein recorded possess all the elements of truth and candor that could be demanded. They were "not done in a corner," but in the presence of "friend and foe." They were performed in an open and public manner, in the presence of multitudes of witnesses, under the

inspection of learned and malignant enemies, in a great variety of circumstances, and for years and years in succession. There was no room for trick, sleight of hand, deception of the senses, or anything else which could impose on the spectators. This circumstance is most important, because it proves to a certainty that the witnesses could not be deluded and deceived. To suppose that they could think that they saw such miracles for years, and yet be deceived, would be as extravagant as to suppose that all men, in all ages, have been deceived in everything that they have ever seen or experienced. In brief, then, we have the same, yea, stronger testimony in favor of miracles than we have for the truth of any or all the events of past historical facts. Men will not testify to a falsehood when they *know* that death will be the result. Surely "so great a cloud of witnesses" could not all lose their senses at once!

## QUESTIONS ON CHAPTER XXVIII.

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QUESTION 1. From what is the word miracle derived? Explain.

2. Give the two Greek words translated miracle. Define each, and explain in full.

3. Give the *general* meaning of each.

4. Define the word miracle as used by theologians.

5. What is the first point of inquiry? Show that God has the power to work miracles. Also show what would be the result if God could not suspend or change the laws of nature.

6. What is the second point?

7. Can a man believe in a religion unless it is accompanied with miracles?

8. Has a religion ever been introduced without miracles, true or false? Explain in full.

9. How did Mohammed introduce his religion? Explain in full.

10. Is it a philosophical principle that miracles should be wrought? Explain.

11. What did Moses think upon this point?

12. Did God yield to his wish? Give the proof.

13. Is this an intuitive principle? Show why.

14. Could a revelation be given without miracles? Show why it could not be.

15. What is the third point of inquiry?

16. Is there an adaptation in the miracles of the Old Testament?

17. What kind of ideas did the children of Israel, in the time of Moses, have of God?

18. Had they become idolatrous?

19. Show the force of the miracle against the *serpents*; against the *Nile*; the miracle of the *lice*; against the *cattle*; the miracle of the *ashes*; the miracle of the *locusts*.

20. Can the same be shown of the miracles of the New Testament?

21. Can you enumerate some of them, and show what they demonstrated?

22. How do these contrast with those of Elymas, Swedenborg, Joseph Smith, etc.

23. What is the fourth point?

24. Who was Mr. Hume?

25. Has his sophistry done harm?

26. Will his argument stand scrutiny?

27. Give the general outline of his position. Explain.

28. (a) Show his deception in defining the word. Explain in full, and show that it is not a "violation of the laws of nature."

29. (b) Show the absurdity of making unalterable experience the test of belief.

30. Show the three senses in which the word "experience" can be used. What is the *first*? What the *second*? What the *third*?

31. In which of the three *must* he use it? Show the fallacy of his position.

32. What would this method of reasoning do with every thing new?

33. Does not his argument become a strong one in favor of miracles? Show why.

34. (c) Show that he "begs the question." Explain in full.

35. (*d*) Show how he contradicts himself. Explain in full.

36. What do you think of his satellites?

37. Do the miracles recorded in the Bible possess all the elements that could be demanded?

38. Where were they performed? And before whom?

39. What of the number of witnesses?

40. What of the time?

41. Was there any chance for deception?

42. Have we as strong proof for miracles as we have for any or all of the historical facts of the past?

43. Will men testify to a falsehood when they *know* that such testimony will result in death?

44. Is it probable that all these witnesses could lose their senses at once?

## CHAPTER XXIX.

### PROPHECY

The subject of prophecy is so extensive, that we acknowledge our embarrassment in attempting to condense, into a brief chapter, the argument which it furnishes in support of the Christian religion. The truth is, to examine the predictions of Scripture in detail, would require volumes, instead of a concise treatise. There are two points of interest connected with this subject, which will be discussed as briefly as their importance will justify.

(1) *The nature and design of prophecy.*

The word prophecy is derived from the Greek *pro-pher-ti-a*, and in its original import signifies the prediction of future events. The great Witsius thus defines the word: "A knowledge and manifestation of secret things, which a man knows not from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God from heaven." Dr. Webster gives the following definition: "A declaration of something to



come; a foretelling; a prediction; especially an inspired foretelling."

Prophecy possesses, as a proof of Divine revelation, some advantages which are peculiar. For the proof of the miracles of the Bible we must have recourse to ancient testimony, but the fulfilling of prophecy may fall under our own observation, or may be conveyed to us by living witnesses. The evidence of miracles cannot, in any case, become stronger than it was at first; but that of prophecy is always increasing, and will continue to increase until the whole scheme of predictions shall be fulfilled. A mere *prediction* furnishes no decisive evidence that it is a revelation from God; it is the *fulfillment* which completes the proof. Miracles were evidences of the truth of religion to those before whom they were wrought, and being fully attested, they are proofs to succeeding generations. Prophecies were not proofs to those who heard them delivered, but they are proofs to those who see them fulfilled. If it be asked, why are not miracles continued? we may answer, that they are not necessary for various reasons, and prominent among these may be mentioned the fact that there is a standing evidence in the truth of religion in the prophecies which have been fulfilled, and are now fulfill-

ing before our eyes. To adopt the words of Bishop Newton, "It is one great excellency of the evidence drawn from prophecy for the truth of religion, that it is a growing evidence, and the more prophecies are fulfilled, the more testimonies and confirmations there are of the truth and certainty of Divine revelation. And, in this respect, we have eminently the advantage over those who lived in the days of Moses and the prophets, of Christ and his apostles. They were happy, indeed, in hearing their discourses, and seeing their miracles, and, doubtless, many righteous men have desired to see those things which they saw, and have not seen them, and to hear those things which they heard, and have not heard them; but yet, I say, we have this advantage over them, that several things, which were then only *foretold*, are now *fulfilled*, and what were to them only matters of *faith*, are become matters of *fact* and *certainty* to us, upon whom the latter ages of the world are come." In other words, miracles may be said to have been the great proofs of revelation to the first ages, who saw them performed, and prophecies may be said to be the great proofs of revelation to the last ages, who see them fulfilled.

Among the adherents of almost every

religious system, there have been numberless pretenders to the gift of prophecy. Pagans had their oracles, augurs, and soothsayers; modern idolaters their necromancers and diviners; and the Jews, Christians, and Mohammedans, their prophets. The pretensions of Pagans and impostors have, however, been justly exposed, while the Jewish and Christian prophecies carry with them unmistakable evidences of their validity. Indeed, the distinction between the prophecies of Scripture and the oracles of heathenism is patent to the most casual observer. The utterances of the latter are destitute of dignity, coherence, and truth, but those of the former possess all the elements just mentioned, constituting, as it were, a series of Divine predictions, relating principally to one grand object of universal importance, the work of man's redemption, and carried on in regular progression through the patriarchal, Jewish, and Christian dispensations, with a harmony and uniformity of design, clearly indicating one and the same Divine Author. They speak of the agents to be employed, and especially of the great Agent, the Redeemer himself. These prophecies, too, all meet in Christ, their proper center.

It deserves to be well weighed, that any one

prediction which has been fulfilled, is of itself a complete demonstration of the truth of a Divine revelation, or, to speak more forcibly, is itself a revelation. For certainly no one but God himself can foretell future events, which depend for their fulfillment upon the agency of man and the supervising providence of him who "sees not as man sees." If, then, we can adduce *one* prophecy, the accomplishment of which cannot be doubted, we have proved beyond controversy that a revelation has been given, and if in *one* instance, and to *one* person, such a revelation has been made, who *will*, who *can*, dare assert that a similar communication has not been made to *more* than one person?

(2) *The prophecies of the Bible and their fulfillment.*

As previously intimated, the prophetic writings are very extensive, but all that we shall attempt will be to exhibit a few remarkable predictions, and to prove that they have been literally fulfilled.

(a) The prophecies respecting the Jews.

"The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand." (Deut. xxviii. 49.)

This prophecy was fulfilled in the invasion

of Judea by the Chaldeans and by the Romans, but more especially by the latter. Jeremiah, when predicting the invasion of the Chaldeans, uses nearly the same language as Moses. "Lo, I will bring a nation upon you from afar, O house of Israel, saith the Lord; it is an ancient nation, a nation whose language thou knowest not." (Jer. x. 15.) But with still greater propriety may it be said that the Romans were a nation "from afar," the rapidity of whose conquests resembled the eagle's flight, the standard of whose armies was an eagle, and whose language was unknown to the Jews. The enemies of the Jews are always characterized as "a nation of fierce countenance, who shall not regard the person of the old, nor show favor to the young"—an exact description of the Chaldeans. It is said that God brought upon the Jews "the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, nor him that stooped for age." (2 Chron. xxxvi. 17.) Such also were the Romans. Josephus informs us that when Vespasian came to Gadara, "he slew all, man by man, the Romans showing no mercy to age." The same was done at Gamala.

It was also predicted that their cities should be besieged and taken. "And he shall besiege thee in all thy gates until thy high and fenced walls come down, wherein thou trustedst." (Deut. xxviii. 52.) This was fulfilled when Shalmaneser, King of Assyria, came against Samaria and besieged it, when Sennacherib came up against all the fenced cities of Judah, and when Nebuchadnezzar took Jerusalem, burned the temple, and broke down the walls of Jerusalem round about. (See 2 Kings xviii. 9, 10; xxv. 10.) The Jews had great confidence in the strength of the fortifications of Jerusalem. And the historian Tacitus, as well as Josephus, describes it as a very strong place; yet it was often besieged and taken before its final destruction by Titus.

In these sieges, too, they were to suffer much by famine. Accordingly, at Samaria, during the siege there was a great famine, "so that an ass's head was sold for four-score pieces of silver." (2 Kings vi. 25.) And when Jerusalem was besieged by Nebuchadnezzar, "the famine prevailed in the city, and there was no bread for the people of the land." (2 Kings xxv. 3.) And in the siege of the same city by the Romans there was a most distressing famine. (See Josephus de Jud. Bello.) Indeed, Moses says: "Ye shall eat

the flesh of your sons and of your daughters." And again: "Thou shalt eat of the fruit of thine own body." (Jer. xxvi. 29; Deut. xxviii. 53.) This extraordinary prediction was fulfilled six hundred years after it was spoken, in the siege of Samaria, by the King of Syria, when two women agreed together to give up their children to be eaten, and one of them was eaten accordingly. (See 2 Kings vi. 28, 29.) It was fulfilled again nine hundred years after Moses, in the siege of Jerusalem by the Chaldeans. "The hands of the pitiful women," says Jeremiah, "have sodden their own children." (Sam. iv. 10.) And again, fifteen hundred years after the time of Moses, when Jerusalem was besieged by the Romans, Josephus informs us that a noble woman killed and eat her own sucking child, and when she had eaten half, she secreted the other part for another meal.

The prediction was also made that an immense number of the Jews would be destroyed. "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude." (Deut. xxviii. 62.) In the siege of Jerusalem by Titus, it is computed that eleven hundred thousand perished by famine, pestilence, and sword. Since the creation of the world, perhaps, so many persons



never perished in any one siege. The number is simply overwhelming!

Moses also predicted that the Jews should be carried back to Egypt, and sold as slaves for a very low price. "And the Lord shall bring thee into Egypt again with ships, where you shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." (Deut. xxviii. 68.) Josephus informs us that when the city was taken, the captives who were above seventeen years of age were sent to the works in Egypt, but so little care was taken of these captives, that eleven thousand of them perished for want. He also tells us that the market was so overstocked that there were no purchasers, and they were sold for the merest trifle.

It was likewise predicted that the Jews should be scattered. "The Lord shall scatter thee among all people, from the one end of the earth even unto the other." (Deut. xxviii. 34.) This, as we all know, has been literally fulfilled. There is not a country on the face of the earth where the Jews are unknown. They are found alike in Europe, Asia, America, and Africa. They are citizens of the world, yet without a country of their own. They have trod the snows of Siberia and the sands of the Great Desert. From



Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindostan to Honduras, no inhabitant of any nation upon earth, but a Jew alone, would be known in all the intervening regions. Herein, too, is verified another prophecy of Moses: "And yet, for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly." (Lev. xxvi. 44.) No other example is known of any nation preserving its identity through such a series of calamities; and the fact that they are yet preserved as a distinct people, is a standing miracle to verify the word of God. "Kings," says a great historian, "have often employed the severity of their edicts and the hands of the executioner to destroy them, and the seditious multitude have performed massacres more tragical than the princes. These people have, from age to age, run through misery and persecution, and through torrents of their own blood, but, like the bush of Moses, they have burnt without consuming."

(b) Prophecies concerning other nations.

These, too, are numerous, but only a few, for want of space, can be given.

Of Egypt it was predicted, "It shall be the basest of the kingdoms; neither shall it exalt

itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." (Ezek. xxix. 30.) This prophecy has been literally fulfilled, as the history of that "basest of kingdoms" testifies. For twenty-three centuries that country has been deprived of its natural inhabitants, and has been a prey successively to the Persians, Macedonians, Romans, Greeks, Arabs, Turks, etc., etc.

Of the city of Nineveh, the prophet said: "He will make an utter end of the place thereof." (Nahum i. 8.) Mr. Buckingham says, with reference to the site of ancient Nineveh, "The mounds show neither bricks, stones, nor other material for building; and are in many places overgrown with grass." And Gibbon, the historian, says, "The city, and even the ruins, had long since disappeared; the *vacant space* afforded a spacious field for the operation of the two armies."

The prophet Ezekiel says of Tyre: "They shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her and make her like the top of a rock. It shall be a place for the spreading of nets, in the midst of the sea." (Ezek. xxvi. 14.) Volney, the great infidel, says that "this proud city is reduced to a miserable vil-

lage, whose inhabitants live obscurely on the produce of their little ground and a trifling fishery." Bruce says, in the very words of prophecy, that the site of this ancient city is a "rock whereon fishers dry their nets."

The fate of Babylon was foretold in the following words: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged." (Isa. xiii. 19-22.) In every particular this prophecy has been fulfilled. For centuries, the very place where it once stood, as the wonder of the world, was unknown. If modern travelers, who think that they have discovered it are right, it is an awful monument of the truth and power of God. It is a mass of ruins, and nothing but ruins,

covering the face of the country for miles. Other particulars connected with its doom are specified: that it should be besieged by the Medes and Persians; that the Euphrates, which flowed through the midst of it, should be dried up; that its gates should be open to Cyrus, its conqueror; that it should be taken during the dissipation and security of a feast; and that the country around it should be turned into a marsh. (See Isa. xxi. 2. Jer. li. 11. Isa. xlv. 27; xlv. 1. Jer. li. 39, 57. Isa. xiv. 22, 23.) That these prophecies have been literally fulfilled, no one who is acquainted with the facts of history will deny.

(c) The prophecies concerning the Messiah.

These comprehend a considerable portion of the Old Testament, and branch out into a great variety of particulars. They foretell the family from which he should spring; the place of his birth; the time of his appearance; his supernatural endowments; the manner of his life; the nature of his doctrine; his miracles; his rejection by his countrymen; his sufferings; his death; his resurrection; his ascension; the establishment of his religion and its progress in the world. Every item of which has been fulfilled to the letter. But to be specific on this important point, we give the following synopsis:

*First.* That he should come.

*Prophecy:* Gen. iii. 15; xxii. 18; xii. 13; xxvi. 4; xxviii. 4; Ps. lxxii. 17; Isa. xl. 5; Haggai ii. 7.

*Fulfillment:* Gal. iv. 4; Rom. xvi. 20; 1 John iii. 8; Rev. xii. 9; Heb. ii. 14; Luke ii. 10.

*Second.* The time when he should come.

*Prophecy:* Gen. xlix. 10; Haggai ii. 6-9; Dan. ix. 23-25; Mal. iii. 1.

*Fulfillment:* Compare Luke ii. 1, 3-5; Matt. xxii. 20, 21; John xx. 10-15. For the expectation of the *Jews*, see Matt. ii. 1-10; Mark xv. 43; Luke ii. 25, 38; John i. 19-45.

*Third.* From whom he was to descend.

*Prophecy:* Gen. iii. 15; xii. 3; xviii. 18; xxvi. 4; xxviii. 14; xlix. 10; Isa. xi. 1; Ps. cxxxii. 11; lxxxix. 4, 27; Isa. vi. 13, 14; ix. 7; Jer. xxiii. 5; xxxiii. 20, 21.

*Fulfillment:* Gal. iv. 4; Acts iii. 25; Matt. i. 1; Heb. vii. 14; Rom. xv. 12; John vii. 42; Acts ii. 30; xiii. 23; Luke i. 32.

*Fourth.* To be born of a virgin.

*Prophecy:* Isa. vii. 14; Jer. xxxi. 22.

*Fulfillment:* Matt. i. 22-25; Luke i. 26-35.

*Fifth.* The place of his birth.

*Prophecy:* Micah v. 2.

*Fulfillment:* Luke ii. 4-6.

*Sixth.* Was to perform miracles.

*Prophecy:* Isa. xxxv. 5, 6.

*Fulfillment*: Matt. xi. 4, 5.

*Seventh.* Circumstances of suffering and death.

*Prophecy*: Isa. liii. 3; Ps. xli. 9; lv. 12-14; Zech. xi. 12-13.

*Fulfillment*: Luke xi. 58; 2 Cor. viii. 9; John xi. 35; Matt. xxvi. 14; xxvii. 3.

*Eighth.* Resurrection and ascension.

*Prophecy*: Ps. xvi. 9, 10; lxviii. 18; Isa. liii. 10. By Christ himself: Mark viii. 31; x. 34; Luke ix. 2; John ii. 19, 21; x. 17.

*Fulfillment*: Acts i. 3; ii. 31; xiii. 35; Matt. xxviii. 5, 6; Luke xxiv. 5, 6, 51; Mark xvi. 19; 1 Cor. xv. 4; 1 Tim. iii. 16; Heb. vi. 20; 1 Pet. iii. 22.

This chapter has already been extended beyond the limits intended; yet the subject is by no means exhausted. But who can read these predictions and their fulfillment without coming to the conclusion that "there is a God in Israel"? Could man, unassisted by Infinite Wisdom, have foretold these things? No sane man, unless he is utterly oblivious to truth, will dare answer in the affirmative. Who, then, *can* doubt the authenticity of the Book which contains these wonderful things?

## QUESTIONS ON CHAPTER XXIX.

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- QUESTION 1. What of the extent of prophecy?
2. What is the first point of inquiry?
  3. From what is the word prophecy derived?
  4. How does Witsius define the word?
  5. Give Dr. Webster's definition.
  6. What are some of the advantages of prophecy over miracles? Explain in full.
  7. Does a mere *prediction* furnish reliable proof that it is a revelation?
  8. What does give that proof?
  9. Were the prophecies of any special importance to those who heard them?
  10. To whom are they of importance?
  11. Why were not miracles continued? Explain.
  12. Give the remark of Bishop Newton. Explain in full.
  13. Give, then, the difference between miracles and prophecies.
  14. Do all religions claim to have prophets?
  15. What is the difference between the prophecies of the Bible and the oracles of heathenism?
  16. How must we regard a single prediction that has been fulfilled?
  17. Who alone can foretell future events?

18. What is the second point of inquiry?

19. (a) What is the first class of prophecies considered?

20. To what did the first prophecy refer? Give the substance of it.

21. How was it fulfilled? Explain in full.

22. What is predicted in regard to their cities? Give the prophecy, and show how it was fulfilled.

23. What of the famines which they were to endure? Explain in full.

24. What prediction was made as to the number of Jews that were to be destroyed? Explain and give facts.

25. What did Moses predict concerning the slavery of the Jews? Show that it was fulfilled.

26. What was foretold in regard to the manner in which the Jews should be "scattered"? Prove that this has been fulfilled.

27. Do they still preserve their identity?

28. (b) What is the second class of prophecies?

29. What is said of Egypt? Show that it has been fulfilled.

30. What of Nineveh? Show its fulfillment.

31. What of Tyre? Prove that it has been fulfilled.

32. What of Babylon? Explain in full, and show that the prophecy has been fulfilled.

33. (c) What is the third class of prophecies? Take these up, one by one, and show their fulfillment.

34. What do these prophecies prove?

35. Can we doubt the authenticity of the Book which contains these predictions?



## CHAPTER XXX.

### ELECTION AND REPROBATION.

WITH no small degree of embarrassment does the author enter upon the subject-matter of this chapter. On this tenet there has been, for centuries past, fierce and bitter controversy; nor is there, perhaps, a subject in the wide range of didactic theology, upon which there is less probability of perfect harmony of sentiment.

Various terms are used to express the idea in controversy; such, for instance, as "election," "fore-ordination," "predestination," "decrees," etc.; but as they are employed to teach the same theological sentiment, no misunderstanding can arise from using them interchangeably.

As a brief yet comprehensive summary of the principal features of this doctrine as taught by Mr. Calvin, we subjoin the following:

"God did from all eternity, by the most wise and holy counsel of his own will, freely

and unchangeably ordain whatsoever comes to pass.

“By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

“These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be increased or diminished.

“Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious grace.

“As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in

Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are there any others redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

“The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

“Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word.” (See Westminster Confession of Faith, chapters iii. and x.)

From the foregoing, it is evident that the following are the leading tenets of the Calvinistic scheme upon this subject:

*First.* That all things, whether great or small, whether good or evil, whether they relate to angels or men, were, from all eternity, unalterably fixed and determined.

*Second.* That by this predestination, “some men and angels” were elected or chosen to everlasting life, and others reprobated or set apart to everlasting death.

*Third.* That the election of some, and the reprobation of others, had no regard to faith and obedience on the one hand, or unbelief and disobedience on the other, as foreseen conditions or causes leading thereunto

*Fourth.* That this election and reprobation are *personal, unconditional, and absolute*, inso-much that the number of either the elect or non-elect can “neither be increased nor diminished.”

*Fifth.* That the election of some, and the reprobation of others, are the *sole* causes of faith and obedience of the elect on the one hand, and of the lack of faith and obedience of the reprobate on the other.

*Sixth.* That “elect infants” only, dying in infancy, are regenerated and saved.

Now, this doctrine of election and reprobation, as held by Calvinists, is either true or false, and in order that a correct conclusion may be reached, we propose to state the arguments on both sides of this important question.

(1) *The arguments in support of the doctrine.*

The advocates of the Calvinistic theory

endeavor to establish their position by a three-fold argument, as follows:

(a) From the foreknowledge of God.

Calvinists assume that predestination and foreknowledge are the same. "God," says Piscator, "foresees nothing but what he has decreed, and his decree precedes his knowledge." And Calvin says, "God, therefore, foreknows all things that will come to pass, *because* he has decreed that they shall come to pass." Others ask, "How can an action that is really to come to pass be foreseen, if it be not determined? God foreknows everything from the beginning; but this he could not have known, if he had not so determined it."

Now, it is a self-evident proposition that *to know* and *to decree* are distinct operations; and to every one acquainted with the common definitions of the terms they must convey distinct and different ideas. And if these are distinct operations in the *human* mind, they must be also in the *Divine* mind, unless it can be shown that these terms, when applied to God, have an entirely different meaning from that by which they are understood among men. There is, then, quite a difference between *knowing* and *decreeing*; and to the Calvinistic idea of using these terms interchangeably, there are insuperable objec-

tions. Prescience, or foreknowledge, is an *essential* attribute of Deity. But a determination to do this or that is *not essential* to the Divine nature. For aught we can see, God might determine to make a particular planet or not to make it, and in either case the perfection of his nature is not affected. But *to know* is so essential to him, that the moment he ceases to know all that is, or will be, or might be, under any possible contingency, he ceases to be God. Is it not absurd, then, to say the least, to make an *essential* attribute of Deity depend upon the *exercise* of his attributes—the Divine prescience upon his decrees? Such a view makes the exercise of an attribute precede the attribute itself; or, in other words, the attribute must be exercised, as a cause, to bring itself into existence! This, as any one can see at a glance, is not only absurd but ridiculous.

But, connected with this view, there is another objection equally forcible. If God must fore-ordain events in order to know them, then, as the cause is in no case dependent on the effect, the decrees of God must be passed and his plan contrived, independently of his knowledge, which only had an existence as the effect of these decrees!

What must be the character of that plan, and of those decrees, which were formed and matured without knowledge, we will not pause to examine, for the idea borders too closely upon the ridiculous to be seriously considered. The only solution consistent with reason, is to consider that, in the order of cause and effect, the exercise of the Divine attributes is consequent upon their existence; and that the plan of the Almighty is the result of infinite knowledge; and that the decrees of his throne flow forth from the eternal fountain of his wisdom. This idea, too, accords with the Scriptures. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." "Elect according to the foreknowledge of God the Father." In these passages predestination and election are most clearly founded on foreknowledge. This, therefore, must settle the question: God foreknows in order to predestinate; but he does not predestinate in order to foreknow.

But "the foreknowledge of God, it is said, is tantamount to a decree; because, inasmuch as God cannot be in error, whatever he foreknows must take place—his knowledge makes it certain." This is simply shifting the argument, for if God's *knowledge* makes



an event certain, then *fore-ordination* is not necessary to secure the certainty. But, according to this argument, everything contained in the idea of predestination is implied in foreknowledge, which is only throwing the subject back on the ground already considered, that knowledge and decree are the same, an idea which, as we have seen, is absurd. Besides, such an idea would make the passages which we have quoted worse than unmeaning. "Whom he did foreknow, he also did predestinate," would mean, "Whom he did predestinate, he also did predestinate;" and "Elect according to the foreknowledge of God," would only mean, "that the decree of election was according to the decree of election"—the absurdity of which is too apparent to need comment. It may also be urged, in reply to this argument, that knowledge or foreknowledge cannot, in the nature of things, have the least possible influence in making an event certain. We admit that whatever God foreknows or foresees will undoubtedly come to pass. But the simple question is, Does the event take place because it is foreknown? or is it foreknown because it will take place? The question thus stated at once suggests the true answer, for he would be considered a simpleton who



would seriously assert that the knowledge of a certainty produced that certainty. We might as well assert that the knowledge of an eclipse produced that eclipse, or that the knowledge of a storm produced that storm.

Is knowledge an active power, possessing an independent existence? Every one knows that it is not. It can exist only in the mind of an intelligent being; and, consequently, can, in itself, exert no immediate and active influence on any event, whether, past, present, or future. What effect, for instance, can *man's* knowledge of a past, present, or future event have upon that event? None whatever. What effect can *Divine* knowledge have upon a past, present, or future event? Without hesitation, we answer, None; for knowledge, as we have just said, can exist only in the mind of an intelligent being. It cannot, therefore, in itself, control extraneous objects—events past, present, or future.

Since, then, foreknowledge is not predestination, and does not, according to Scripture or reason, follow predestination as a consequence, and has no possible influence in making an event certain, no proof can be drawn from the Divine prescience in favor of the doctrine that “God fore-ordained whatsoever comes to pass.”

(b) From the necessity of a fixed and definite plan.

“It cannot be conceived,” it is said, “that God would leave things at random, and have no plan.” But such would be the case, we are told, if God has not “fore-ordained whatsoever comes to pass.”

This argument can be easily and briefly answered, for it assumes what ought to be proved, but what has not been proved, and never can be proved, viz., that to deny Calvinistic predestination is to deny that God has a perfect plan. We assert that God has a plan, and a material part of that plan is to govern his responsible subjects without controlling their will by a fixed decree. Have human governments “no plan”? Are the actions of the citizens of these governments “fore-ordained,” “predestinated,” “decreed,” by their respective governments? No sane man will so say, yet these governments all have “plans.” Has God less power than an earthly sovereign, that he must “fore-ordain whatsoever comes to pass,” in order to govern his creatures? Cannot he, like earthly rulers, govern his subjects by *law*? Must God convert his subjects into mere machines—deprive them of voluntary thought and action—in order that he may have a

“plan”? If so, then he is less wise than human sovereigns, and his subjects are on a level with “brutish beasts”! How absurd, then, to suppose that the Allwise Ruler of the universe will be subject to disappointment in his “plans,” unless he “fore-ordains whatsoever comes to pass”! The truth is, such a view is derogatory both to the power and wisdom of God. It is, also, a reflection upon the scheme of redemption wrought out by Christ, for it is based upon the idea that there is not sufficient merit in that plan to induce men of their “own free will and accord” to embrace it—must, as it were, be forced to do so by an “immutable decree”! Nor is such a theory at all complimentary to man as a *rational* being, for, to all intents and purposes, it deprives him of choice—treats him as though he were a moral and intellectual imbecile. There is, then, nothing in the “plan of God” to justify Calvinistic predestination.

(c) From the teachings of the Scriptures.

The advocates of this system assert that the doctrine of Calvinistic election is clearly and unmistakably taught in the Word of God. If this be the fact, then all controversy on this point is ended, for, “let God be true, but every man a liar.” But against this

theory we beg leave to enter our unqualified protest. The Sacred Scriptures nowhere teach that "God fore-ordains whatsoever comes to pass," nor can any man living prove that they inculcate such a sentiment.

The word which we translate *election*, is, in the Greek language, *ek-lo-gee*, and means *a choice*; and it is derived from the verb *ek-le-gō*, which signifies *to choose*. Now, let us examine the Scriptures and see the different kinds of election which are therein taught.

*First.* There is a personal election to a special office or work.

Christ was chosen, or elected, to the great work of Mediator, that he might enter upon the mission of saving an apostate world. "Behold my servant, whom I uphold; mine elect in whom my soul delighteth." (Isa. xlii. 1.)

King Cyrus was also chosen, or elected, for the special work of rebuilding the temple. (See Isa. xlv. 28; xlv. 1-4.)

The twelve apostles were elected to their peculiar office by the Saviour; and Paul was chosen, or elected, to be an apostle to the Gentiles. (See Matt. x. 1-4; Luke vi. 13-16; Acts ix. 15.)

*Second.* There is an election of nations, or

bodies of people, to the participation of special favors and privileges, for the accomplishment of great good, in reference to others as well as to themselves.

Abraham and his descendants were anciently chosen as the peculiar people of God, to receive a revelation from Heaven, to become the conservators of the true worship, and to be the means of great and innumerable blessings to the world at large. "The Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." (Deut. xiv. 2.) The same lesson is taught in various places in the Scriptures. (See Amos iii. 2; 1 Chron. xvi. 13; Acts xiii. 7.) Thus we see that the Jews, as a *nation*, were, in a certain sense, an elect, chosen, and peculiar people. But, be it observed, this election was to *privileges* and not to *salvation*—did not absolutely secure the salvation of a single soul. The fact is, their election, as a nation, had no such design, as may be seen from the fact that many of them were not saved. To the truth of this declaration Paul testifies, when he says: "With many of them God was not well pleased, for they were overthrown in the wilderness." He specifies that some of them were "idolaters," some were "fornicators," some

“tempted Christ,” and that God “swore in his wrath that they should not enter into his rest.” These were the “chosen,” the “elect,” the “peculiar people” of God, but how greatly does this election differ from the Calvinistic “eternal and unconditional election and reprobation,” by which the everlasting destiny of “men and angels” is said to be unalterably fixed!

*Third.* There is an election in which individuals are chosen to everlasting life.

“Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” (1 Peter i. 2.) “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.” (Rom. viii. 29.) These two passages constitute the *key* to the whole subject of personal election to salvation—to everlasting life. This election, too, is based upon the *foreknowledge* of God. That is, God has elected to eternal life those that he foresaw would accept the overture of mercy as offered in the gospel. This, however, is widely different from Calvinistic election, for that, as their “Standards” teach, is “without any foresight of faith or good works, or perseverance in either of them, or any other thing

in the creature, as conditions or causes moving him thereunto." This election, too, of which we are speaking, is through "the sanctification of the Spirit and belief of the truth." Now, if they are elected "through the sanctification of the Spirit," they could not have been elected till they were sanctified by the Spirit, unless we say the end precedes the means leading to that end, or that the effect precedes the cause, which is perfectly absurd. For the same reason, they could not have been elected until they had believed the truth.

Under this head, however, Calvinists bring forward two or three cases which they press with great vigor.

"(For the children being not yet born, neither having done good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her (Rebecca), The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." (Rom. ix. 11-13.) How any one can extort from this passage unconditional *personal* election, we utterly fail to see. Dr. McKnight, of Scotland, one of the most learned commentators of the Calvinistic school, and Prof. Stuart, of Andover, one of the finest scholars



of the age in which he lived, both take the position that the election in this case had reference solely to *temporal* things. The language of the latter is: "The whole refers to the bestowment of *temporal* blessings, and the withholding of them" He also translates, "Esau have I hated," *Esau have I loved less*. The former says: "If his (Jacob's) election had been to *eternal life*, the circumstance of his age ought not to have been mentioned, because it had no relation to that matter whatever." He also says: "What God's hatred of Esau was, is disclosed in the words of prophecy which immediately follow, namely, '*and laid his mountains waste.*'" Now, that this election was intended to apply to two *nations*—the posterity of Jacob (the Jews) and the posterity of Esau (the Edomites)—is clearly evident from the language of the entire passage. "And the Lord said unto her, *Two nations* are in thy womb, and *two manner of people* shall be separated from thy bowels; and the *one people* shall be stronger than the *other people*; and the *elder* shall serve the *younger*." (Gen. xxv. 23.) Instead, then, of referring to Jacob and Esau *personally*, the evidence of Scripture is positive that these names are used in a representative sense. To remove all doubt, however,



let the reader turn to the first chapter of Malachi, where it will be seen that the *nations* of Israelites and Edomites, and not the *persons* of Jacob and Esau, were the subject of the prophecy. Hence, there is not in this case a single fact to establish Calvinistic election.

The advocates of unconditional election and reprobation refer with confidence to the case of Pharaoh, and the "potter and the clay." "For the Scripture saith unto Pharaoh, Even for this purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?" (Rom. ix. 17-22.)

As to the case of Pharaoh, before Calvinists can establish their doctrine, they must prove that the phrase, "I have raised thee up,"

implies, I have created thee; and that the phrase, "That I might show my power in thee," implies, That I might eternally punish thee. But they can do neither.

The word here translated "raised up," is *ex-e-gĩ-ra*, from *ex-e-gĩ-rō*. This word, as all scholars know, does not mean *to create*, but *to rouse up*, or *to excite*. Both Dr. McKnight and Prof. Stuart sustain this view. The latter asks, "What, then, is the sense of *ex-e-gĩ-rō*, as employed in Hellenistic Greek? In the Septuagint it is a very common word, being used seventy times. In none of these cases does it mean *to create*, *to produce*, *to raise up*, in the sense of *bringing into being*, etc.; so that those who construe *ex-e-gĩ-ra se*, *I have created thee*, or *brought thee into existence*, do that which is contrary to the Hellenistic method of speaking."

Dr. McKnight says the phrase "have raised thee up," means, "have preserved thee from the plagues," etc. He paraphrases the words as follows: "Even for this same purpose have I raised thee and thy people to great celebrity, and have upheld you during the former plagues, that in punishing you, I might show my power, and that my name, as the righteous Governor of the world, might be published through

all the earth." This is sufficient, amply sufficient, to prove that there is no eternal personal reprobation in the "raising up" of Pharaoh.

As to the second feature in this case, "that I might show my power in thee," it is evident from the context that no reference whatever is had to the *eternal* punishment of this king. The import of the phrase, "that I might show my power in thee," is definitely settled by what immediately follows, "that my name might be declared in all the earth." The grand design of the Almighty, then, was not a display of his power in the *eternal* destruction of Pharaoh, but a declaration of his own name "throughout all the earth." Had Pharaoh yielded to the influences which were brought to bear upon his heart, instead of impiously asking, "Who is the Lord that I should serve him?" he might have been the honored instrument of proclaiming to his people that the God of Israel is the true God. This, however, he refused to do; and as God was determined to make an exhibition of his power "throughout the earth," he simply employed Pharaoh as a willing instrument for that purpose. But in all this, there is not one word, either expressed or implied,

about Pharaoh's being created, or even "raised up," that God might display his power in his *eternal* destruction. As to God's "hardening Pharaoh's heart," there can be no doubt as to the true import of that expression. Dr. McKnight says, in speaking of the manner in which God hardens the hearts of men or of nations, "He gives them an opportunity of hardening themselves, by exercising patience and long suffering towards them. This is the way God hardened Pharaoh and the Egyptians. For when God removed the plagues one after another, the Egyptians took occasion from that respite to harden their own hearts. So it is said, 'But when Pharaoh saw that there was a respite, he hardened his heart, and hearkened not unto them.'" (Ex. viii. 15.) God, then, no more hardened the heart of Pharaoh by a *direct* influence for that particular purpose than does an earthly sovereign harden the hearts of his incorrigible subjects who utterly disregard all law and authority, and thereby invoke merited punishment.

As to the "parable of the potter," the making of "one vessel unto honor, and another unto dishonor," it will be seen by comparing the passage in Jeremiah, from which the apostle quotes, that there is no

reference whatever to the eternal destiny of *individuals*. The language is clear and explicit, and is by the prophet applied to the Jews as a *nation* and as a *kingdom*. (See Jer. xviii. 1-10.) As will be seen by reading the passages referred to, but which are too lengthy to be quoted here, there is not a single sentence or word that can be construed to have reference to the election or reprobation of *individuals* to eternal life or eternal death, but is intended to teach a *conditional* election and reprobation of *nations* in reference to the *present* world. Paul, by referring to this, was endeavoring to demonstrate to the Jews that they, as a *nation*, need not claim such exclusive privileges, for they were in the hands of God as clay in the hands of the potter. No other interpretation is at all admissible, for the great burden which was upon the apostle's heart was his "sorrow for his brethren and kinsmen according to the flesh." (See Rom. ix.)

We have examined the "strongholds" upon which Calvinists rely, and we have failed to find a single argument to sustain the theory of *unconditional* personal election to eternal life, or *unconditional* personal reprobation to eternal death.

(2) *The arguments against unconditional election and reprobation.*

On this point we must be brief. The following, however, is a summary of the arguments under this head:

(a) The doctrine of Calvinistic election makes God the author of sin.

The language of the Westminster Confession of Faith is: "God did from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass." (See chap. iii. sec. 1.) Now, it is most certain that *sin* "does come to pass," hence, according to the doctrine here taught, God must be the author of sin! Let the reader carefully note the word "*whatsoever*." This embraces everything—from the least to the greatest event that can happen—every motive, every desire, every inclination, every act of the whole human race, whether virtuous or vicious! It is true, the same book, in the same chapter and section, adds, "Yet, so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." But what good does that "*yet, so as*" do? It is simply an assertion without proof. If God has ordained "*whatsoever*"

comes to pass," and as *sin* does "come to pass," how can it be said, according to this theory, "neither is God the author of sin"? Says Calvin, "I will not scruple to own that the will of God lays a *necessity* on all things." He also says, "Adam sinned because God so ordained." Again, "Every action and motive of every creature is governed by the hidden counsel of God."

Calvinists, it is true, deny that God is the author of sin, because, they say, "God necessitates them to the *act*, and not to the *depravity* of sin;" or, that "God does not sin when he makes men sin, because *he* is under no law, and, therefore, cannot sin." But these are miserable shifts and subterfuges. Has not the *deformity* of sin "come to pass"? Then God has decreed this deformity. To deny this, is to yield the doctrine. But to acknowledge it, is to own that God is as much the author of the deformity as he is of the act. According to this theory, then, is not God the direct procuring cause of sin? A thousand "*yet, so ases*" cannot change the conclusion, for, according to Calvinism, the *fiat* of God brought forth sin as certainly as it made the world. From such a doctrine the mind instinctively and abhorrently turns away.



(b) This theory of predestination destroys the free agency and, of course, the accountability of man.

That it does destroy "free will," has been acknowledged by many of the adherents of this system. Mr. Southey, in his *Life of Wesley*, says that the Calvinists of the "old school" called this doctrine of free-will, "a cursed doctrine," "the most God-dishonoring and soul-destroying doctrine of the day," "one of the prominent features of the beast," "the enemy of God," "the offspring of the wicked one," "the insolent brat of hell." Others, and the greater part of the Calvinists of the present day, endeavor to reconcile the ideas of *necessity* and *free agency*. Man, they say, sins voluntarily, because he chooses or wills to sin; therefore he is a free agent. Hence, they exhort sinners to repent, and tell them that they can repent if they will. By which they say, the only impossibility of their repenting is in their will—their *cannot* is their *will not*. This has misled many, for there is a great deal of sophistry contained in this dexterous coil of words. According to Calvinism, God secures the end as well as the means, by his decree of predestination, and, therefore, as Mr. Calvin says, "every action and motion of every creature is governed by



the hidden counsel of God.” The *will*, therefore, in all its operations, is governed and irresistibly controlled by some secret impulse, some fixed and all-controlling arrangement. It is altogether futile, then, to talk about free agency under such a constitution, for, according to this theory, the very spring of motion to the whole intellectual machinery is under the influence of a secret, invincible power. The will, therefore, must choose as that power directs, for it is in the hand of Omnipotence that urges it on. Man, then, *can* act as he *wills*, but the whole responsibility consists in the volition, and this is the result of God’s propelling power. He wills as he is *made* to will; he chooses as he *must* choose, for the immutable decree of Jehovah is upon him! Now, we ask, can a man, upon the known and universally acknowledged principles of responsibility, be accountable for such volition? It is argued, we know, that man is responsible because he *feels* that he acts freely, and that he might have done otherwise. In reply, we would answer, This is a good argument, on our side of the question, to prove that men are free; but, on the Calvinistic ground, it only proves that God has deceived us—has made us *feel* that we might do otherwise, but *he knows* we cannot, for he has *deter-*

*mined* that we *shall not*! So that, in reality, this argument makes the system still more objectionable; for, while it does not change the fact in the case, it virtually attributes deception to the Almighty! Nothing can be plainer than that, if all the actions of a man are absolutely and unconditionally decreed from all eternity, it is simply impossible for him to act otherwise than he does. And if man is *necessarily* determined to act precisely as he does, he cannot be free to act differently; and if so, he cannot be a free agent. A moral agent, to be free, must be possessed of a self-determining principle; if not, then he is nothing more than a machine—is no more responsible for his course of conduct than a falling stone which moves in accordance with the necessary laws of gravitation.

(c) The Calvinistic theory is inconsistent with the justice of God.

No just government can punish an individual for doing what he never had the power to avoid. Such conduct would be universally execrated as the basest tyranny. According to Calvinism, however, it is impossible for any man to act differently from what he does. For, remember, “God ordains whatsoever comes to pass,” and every “action and motion of every creature is governed by the hidden

counsel of God." Now, the reprobate never had it in their power to embrace the gospel or to avoid sinning, for, according to the Westminster Confession of Faith, God has "passed them by, and ordained them to dishonor and wrath." If, then, they are punished for the rejection of the gospel and the commission of sin, they are punished for what they never had the power to avoid; and such punishment is not in accordance with justice, but is an infliction of tyranny. Hence, it is clear that Calvinism is irreconcilable with the justice of God.

(d) Such a scheme arrays God's secret decrees against his revealed word.

God *commands* men not to sin, and yet *ordains* that they shall sin. In his Word, he sets before them, in striking relief, motives of fear and of hope, for the express purpose, as he informs us, "that they sin not;" but, by his predestination and "secret counsel," he irresistibly impels them to an opposite course for the express purpose, as this doctrine informs us, of securing their transgression. *His* rule of *action*, therefore, is in direct opposition to *our* rule of *duty*. And yet he is the author of both! Is God at war with himself, or is he sporting and trifling with his creatures? Or is it not more prob-

able than either, that the premises are false? When or where has God ever taught us that he has two opposing wills? In his Word, we are taught that he is “of *one* mind”—that “his ways are equal;” and who can doubt it? As a solution to the difficulty, we are told that this “seeming contradiction” is one of the “mysteries” of God. But it is not a *seeming* contradiction, it is a *real* one; not an insolvable mystery, but a palpable absurdity. The theory, when properly interpreted, is: God prohibits the sinful act—God ordains the sinful act; God wills the salvation of all—God has decreed that all shall not be saved. When the mind can embrace such contradictory propositions, then it can believe that light is darkness and heat is cold!

(e) Such a scheme makes God a partial being.

The whole human race was represented in Adam. In him they were to stand or fall. In the “day of trial” he fell, and thereby involved all of his descendants in a state of sin. The whole race, therefore, stood in precisely the same relation to God—all were sinners. Now, according to this theory, God selected a certain part to be saved and a certain part to be damned. According to the view which we are combating, the former

were chosen "without any foresight of faith or good works." They, then, were chosen to eternal life, not because they possessed any claims whatever over those who were, according to the same theory, "passed by and ordained to dishonor and wrath," but because of "his (God's) free grace and love." That is, God "elects" a part of the human family to eternal life for "the praise of his glorious grace;" and "reprobates" to eternal death the remaining portion for "the praise of his glorious justice." Now, if this is not *partiality*, by what name can it be called? Who *can* believe such a theory? What would be thought of an earthly father who would select a part of his own children for special favors and honors and "pass by" the others, who were equally meritorious, and consign them to infamy and disgrace?

(f) This theory necessarily involves the idea of infant damnation

If this "election," of which we are speaking, took place "before the foundation of the world was laid," as Calvinism teaches, then it occurred before the human race had an existence. And if so, then the doom of every human being born into the world was as certainly and unalterably fixed at *birth* as it could possibly be at *death*. Infants, then,

are born into the world either "*elect*" or "*non-elect*," and no difference when non-elect persons die, whether in infancy or in old age, they will certainly be lost! Repugnant as this conclusion is, yet the framers of the Westminster Confession of Faith must have indorsed it, for they say, "Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth."

Note the language, "elect infants," etc. If there are "elect infants," there must be *non-elect* infants, else the expression has no meaning. The fact is, if the doctrine of Calvinistic election and reprobation be true, then, to be consistent with their theory, the adherents of that system ought to teach that all non-elect infants are lost. Instead, then, of trying to evade the doctrine of "infant damnation," as our Presbyterian friends do, why do they not simply say that such a doctrine is in perfect accord with the theory of "election" as taught by them? In other words, why may not God just as well punish an infant as to punish an adult, inasmuch as an adult, if he is of the number that has been "passed by," is just as helpless as an infant—can no more believe in Christ than can an infant; nor is he one whit more

responsible for not believing, if this doctrine of "elect infants" is true?

(g) The Calvinistic scheme of election is irreconcilable with the sincerity of God.

To be convinced of this, it is necessary only to consider the *general* invitations, commands, and exhortations of the gospel. With what earnestness is it proclaimed, "Ho! every one that thirsteth, come ye to the waters;" "Let the wicked forsake his way, and the unrighteous man his thoughts;" "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, for why will ye die, O house of Israel?"

Now, in all candor, we ask, How can such invitations and entreaties as the foregoing, together with the "thousand and one more" of similar import, be reconciled with Calvinistic election? Can God in sincerity command those to obey who have no more power to obey than to create a world? Can he in sincerity offer salvation to those for whom he has never provided it? Can he entreat "to come unto him and be saved" those whom he has never designed to save, and whose salvation he knows to be absolutely impossible; and *that* through no fault of theirs, but by his



own eternal decree, according to his sovereign will? These questions are too self-evident to need an answer.

(*h*) It puts a plea into the mouths of sinners to justify themselves in their sins, and leads to infidelity.

They reason thus: Whatever God decrees is according to his will, and therefore right, and God will not punish his creatures for doing right. Whatever God decrees is unavoidable, and God will not punish his creatures for that which is unavoidable. But, according to Calvinism, "every action and motion of every creature is governed by the hidden counsel of God." Therefore, God will not punish any of his creatures for any of their acts. Now, who can point out any fallacy in this reasoning? If, therefore, Calvinistic predestination be true, then Universalism is true, according to the acknowledged principles of justice.

Other objections might be presented, but surely these are sufficient, or ought to be, to convince any one that this feature of Calvinism will not stand the test of reason and Scripture.



## QUESTIONS ON CHAPTER XXX.

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QUESTION 1. What can you say of the controversy on this subject?

2. Is it probable that there will ever be harmony of sentiment on this point?

3. What are the terms employed to express the idea in controversy?

4. How are they used in this chapter?

5. Can you give an outline of this feature of Calvinism? *First? Second? Third? Fourth? Fifth? Sixth?*

6. What is the first general point of inquiry?

7. (a) What is the first argument relied upon to prove this doctrine?

8. Do Calvinists assume that predestination and fore-knowledge are the same? Give the authorities.

9. Is there a difference between *knowing* and *decreeing*? Prove it.

10. Is knowledge an essential attribute of God? Show why.

11. Can an essential attribute be made to depend upon the exercise of his other attributes? Show why not.

12. Must God fore-ordain events in order to know them? Show why not.

13. What of a plan formed and matured without knowledge?

14. What is the only consistent solution of this point?  
 15. Show that this solution corresponds with Scripture.

16. From these scriptures, on what are predestination and election founded? Explain.

17. Is the foreknowledge of God tantamount to a decree? Show why it is not.

18. What effect would such a view have upon the passages of Scripture just quoted?

19. Can knowledge or foreknowledge make an event certain? Explain in full.

20. Can knowledge affect an event, past, present, or future? Show why it cannot.

21. (b) What is the second argument relied on?

22. What does this argument assume? Explain in full.

23. Can you illustrate by reference to human governments? Explain in full.

24. Upon what is this argument based?

25. Is it derogatory to God and man? Explain in full.

26. (c) What is the third argument?

27. Do the Scriptures teach that "God fore-ordains whatsoever comes to pass?"

28. From what is the word *election* derived? Explain in full.

29. Do the Scriptures speak of different kinds of election?

30. Give the *first*—personal, and explain.

31. Give the *second*—national, and explain in full.

32. What of the election of Abraham and his descendants?

33. Was it to *privileges* or to *salvation*? Explain.

34. Give the *third*—individual election to eternal life. Quote the scriptures referred to.

35. Do these passages constitute the *key* to the subject of personal election?

36. On what is this personal election founded? Explain in full.

37. Give the first case mentioned on which Calvinists rely. Explain the case of Jacob and Esau in full. Give authorities for this explanation.

38. Was it *national* or *personal*? Explain in full.

39. Give the case of Pharaoh, and explain in full.

40. Explain the phrase "raised up," and show how Dr. McKnight and Prof. Stuart explain the passage.

41. Is there anything in this case bearing upon the salvation of Pharaoh's soul? Explain.

42. Explain the "parable of the potter." Give this in full, and show its import.

43. What is the second general head in this discussion?

44. (*a*) What is the first objection urged to this doctrine? Quote Westminster Confession of Faith, and show that it does make God the author of sin.

45. Give the words of Calvin.

46. Expose the quibble to which Calvinists resort.

47. (*b*) What is the second objection? Show that it does destroy the free agency of man. Explain in full.

48. (*c*) What is the third objection? Show that Calvinism is inconsistent with the justice of God.

49. (*d*) What is the fourth objection? Show that it involves a conflict between God's decrees and his word.

50. (*e*) What is the fifth objection? Show that it does make God a partial being.

51. (*f*) What is the sixth objection? Show that it involves infant damnation.

52. (*g*) What is the seventh objection? Show that it cannot be reconciled with the sincerity of God.

53. (*h*) What is the eighth objection. Explain this point in full.

## CHAPTER XXXI.

### PRAYER.

No duty is more frequently and urgently enjoined in the Sacred Scriptures than that of prayer. The truth is, a religion without prayer would not be adapted to fallen man—would fail to cultivate and develop that feeling of dependence which should characterize a sinful yet confiding worshiper. This is a universally recognized principle; for all religions, whether true or false, enjoin prayer as a fundamental duty.

#### (1) *The nature of prayer.*

Dr. Webster defines prayer in a *general* sense as “an act of asking for a favor.” But “in worship,” he defines it as a solemn address to the Supreme Being, consisting of *adoration*, or an expression of our sense of God’s glorious perfections, *confession* of our sins, *supplication* for mercy and forgiveness, *intercession* for blessings on others, and *thanksgiving*, or an expression of gratitude, to God for his mercies and benefits.

Prayer is, then, a communion with God. "It is," as the martyr Bradford expresses it, "a simple, unfeigned, humble, and ardent offering of the heart before God, wherein we either ask things needful, or give thanks for benefits received." Unless the heart (and by the word heart we mean the moral affections) is enlisted there can be no acceptable prayer. "The true worshipers," says the Saviour, "shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." (John iv. 23.)

Prayer, then, is not the mere posture of the body. A man may kneel until he wears out the stones; like the Mohammedans, he may put himself into every variety of position—throw himself on the earth, and lie in the dust; like the Arab, he may put on sackcloth and ashes; or, like the monks of modern times, kneel until his "knees become horny," and yet never pray at all!

Nor is prayer the mere expression of the lips. A man may repeat a hundred times in a day that comprehensive and affecting prayer which our blessed Master has taught us to use, or he may *say*, "My soul thirsteth for thee, my flesh longeth after thee," and yet not offer up one petition which God will hear and answer.

Nor does it consist in "excellency of utterance." In this respect, many seem to have a "peculiar gift," can pour out fluently, perspicuously, and at length, a multitude of words; but both the mind and the tongue may be thus employed, while the *heart* neither feels the sentiments expressed, nor longs for the blessings implored. A forcible illustration of this thought is found in the case of the Pharisee and publican. (See Luke xviii. 1-14.)

Having made the preceding statements, we are now prepared to make inquiry as to the constituent elements of acceptable prayer according to the Scriptures. This we will do in a summary way.

(a) It must be in the name of Christ.

The Saviour himself says, "Whatsoever ye shall ask in my name, that will I do." (John xiv. 13.) There is a depth of meaning in this expression which is often overlooked. This passage means that we are not only to approach God through Christ, but through the *name* of the latter. That is, our petitions must go to the throne of the Father with the name of Christ *indorsed*, so to speak, upon those petitions. To illustrate: an insolvent debtor, who has squandered his estate by "riotous living," may petition a bank until doomsday for pecuniary favors, but he utterly

fails, and the reason why he fails is, he has no standing in a pecuniary point of view—is hopelessly involved already in that bank. But, worthless as he is within himself, if he will draw a note, and induce some man of great wealth to indorse it, that very bank in which he had no personal standing, will grant his request—will relieve his distress. It is the name of the *indorser*, however, that secures the favor. It is just so with man in his fallen estate. He is a moral bankrupt—is, in that respect, wholly insolvent at the bank of heaven, but Jesus Christ is infinitely solvent, and his credit, so to speak, in that bank, is without limit. Whenever, therefore, an humble petitioner, though he be a moral beggar, presents a petition which Christ can indorse, then the inexhaustible treasures of heaven's bank are at his command. Bearing this thought in mind, we can readily see why so few of our prayers are answered—they are not offered in the name of Christ. In brief, he does not *indorse* them, consequently they do not even reach that great Directory that controls and supervises the exchequer of heaven.

(b) It must be in humility.

This is essential to acceptable prayer.  
“Every one that is proud in heart is an

abomination to the Lord." (Prov. xvi. 5.) God says: "Him that hath a high look and a proud heart will not I suffer." (Ps. ci. 5.) Peter teaches the same thing when he says, "Be clothed with humility; for God detesteth the proud, and giveth grace to the humble." (1 Pet. v. 5.) Our blessed Saviour inculcated the same sentiment when he sat a little child in the midst of the disciples, saying: "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. xviii. 4.) The parable of the publican teaches the same thing. (See Luke xviii. 9-14.)

(c) Another element of acceptable prayer is submission or resignation to the Divine will.

God knows what is best for us. Often, no doubt, we ask for things which we ought not to have. It is, then, for our good that our prayers are not always answered. Children frequently implore their earthly parents for things which would be harmful instead of beneficial. So with even the best of Christians; they, in their short-sightedness, ask God for favors which would prove a curse instead of a blessing. A good illustration of this is found in the case of Paul when he prayed for the removal of "the thorn in the



flesh." God did not grant the request, because it was best for the Apostle that it should not be granted. (See 2 Cor. xii. 7-9.) The conduct of David, too, when his child was sick, beautifully illustrates the grace of submission or resignation. He prayed and fasted until the child died, but as soon as he learned the will of God, he became perfectly submissive. (See 2 Sam. xii. 15-23.) In a word, in all our prayers, it is either expressed or implied, or should be, that we ask for things according to the will of God, otherwise our petitions will not be regarded. A beggar at the feet of his sovereign should not assume the attitude of a dictator.

(d) Faith is another essential element.

On this point the Bible is as explicit as it is possible to be. The Saviour has promised, saying: "All things whatsoever ye shall ask in prayer, *believing*, ye shall receive." (Matt. xxi. 22.) James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed." (James i. 5, 6.) Again, Paul says: "But without faith it is impossible to please him; for he that cometh to God must

believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. xi. 6.) These Scriptures prove beyond the possibility of doubt that *faith* is an essential element of acceptable prayer.

In this connection, it is not out of place to briefly notice a few objections which are sometimes urged against the performance of this duty.

*First.* All things are controlled and governed by an unalterable decree of God, and as this decree was made "from before the foundation of the world," prayer can have no influence in changing or altering these events.

The objection would be simply unanswerable if the position upon which it is founded were true, but we have seen in the previous chapter that such a theory is contrary both to reason and to Scripture. The objection, therefore, amounts to nothing, for it is founded upon an assumption—an assumption which is abhorrent to all our ideas of the government of God.

*Second.* As our Heavenly Father is infinitely wise and good, he will bestow upon his creatures the things they need, whether they ask for them or not.

This objection "begs the question." How do we know that God will bestow upon us

the things which we need, without our asking for them? Does the Bible authorize such an assertion? If so, where can the chapter and verse be found? The language of scripture is, "*Ask, and ye shall receive,*" but not a single passage, properly interpreted, authorizes us to adopt the theory which the objection inculcates. Indeed, were he to bestow upon his children all the blessings which they need, without their asking, then he would not be the wise Sovereign which the Bible represents him as being, nor could they possibly have that feeling of love and gratitude which should exist in the mind and heart of every "true worshiper." The truth is, the bestowal of favors, except in answer to prayer, would beget a feeling of indifference, not to say of ingratitude.

*Third.* The laws of nature are unchangeable, and prayer which proposes to interfere with them amounts to nothing.

This objection, likewise, "begs the question." How do we know that the laws of nature are unchangeable? Who can prove that they are? God has changed them time and again, as the Scriptures teach, and he did so, too, in answer to prayer. Every miracle recorded in the Bible is a "change of the laws of nature," for the time being. But, to

answer prayer ordinarily, it is not necessary to change these fixed laws. God is a spiritual as well as a temporal sovereign, and of course he has the right to decide upon what terms these spiritual blessings shall be bestowed. This law, as we have seen, is "Ask, and ye shall receive." The condition, then, of the bestowal of these blessings is "*asking*;" hence, the petitioner is acting in accordance with "law" when he makes his wants known to his Heavenly Father. But suppose it were necessary to "suspend the laws of nature" in order to answer prayer, are we to conclude that such a thing is impossible? Why so? Who made the laws of nature? Cannot the God that made them suspend them? Is any thing too great for God to do? Can he not as easily restore the dead as preserve the living? Can he not as easily restore the withered arm, as wither the healthy one? Can he not as easily send the ravens to feed his prophets, as feed the ravens themselves?

From the foregoing it will be seen that the objections to prayer, when properly analyzed, amount to nothing. That God has commanded the duty, and promised the blessing, is an answer which, with every sincere believer, shall silence every cavil and remove every doubt, and with the most unshaken

confidence, relying on the truth of God's word, his language will be: "Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." (Ps. xxvii. 7, 8.)

(2) *The persons who should pray, and for whom.*

On this point the Scriptures are very explicit. "He spake a parable unto them to this end, that men ought always to pray, and not to faint." (Luke xviii. 1.) "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." (1 Tim. ii. 8.) These are sufficient to prove that *all* men are required to pray. Some tell us, however, that a *sinner* is nowhere commanded to pray for himself, nor are Christians under any obligation to pray for him. Both of these positions are in direct conflict with the plain teachings of the Scriptures.

In support of the proposition that a sinner has a right to pray for himself, we introduce four cases of Bible record.

*First.* The case of Saul of Tarsus.

Saul was one of the worst sinners of his day—was a vile and relentless persecutor of Christians. But, when under conviction, he prayed, and he prayed fervently, too. As

proof positive upon this point, the Saviour tells us that he prayed. (See Acts ix. 1-18.) The narrative is clear and explicit, too, that he prayed before he was converted—before he became a Christian, for the scales did not fall from his eyes until after Ananias went to him, and yet *before* he did go, the Saviour said, “Behold, he prayeth.”

*Second.* The case of the publican.

That he was a sinner, the parable plainly teaches, and his prayer proves the same thing—“God be merciful to me a sinner.” (See Luke xviii. 9-14.) The Saviour says of him, “I tell you this man went down to his house justified rather than the other.” Here, then, is the case of another sinner who prayed, and his prayer was answered—he was “justified,” saved.

*Third.* The thief on the cross.

Surely no one will deny that he was a sinner. Indeed, so vile was he, that the laws of the country had condemned him to the most ignominious death—the death of the cross. But, in the hour of dissolution, he turned to the Saviour and said, “Lord, remember me when thou comest into thy kingdom.” The answer to that prayer was, “To-day shalt thou be with me in paradise.” (Luke xxii. 42, 43.)

*Fourth.* The case of Simon.

It is said by some that Simon was a Christian—at least had been one and had “back-slidden.” He certainly was not a Christian at the time Peter rebuked him, for he said to him, “Repent, therefore, of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee, for I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” (Acts viii. 22, 23.) Nor is there any evidence that he ever had been a true Christian, for the record shows that he was an entire stranger to the Holy Ghost. But, wicked as he was, Peter urged him to pray. Now, if it is wrong for a sinner to pray, then Peter, who was an inspired Apostle, gave very improper advice! Who can believe such an absurdity?

To sustain the position that Christians have a right to pray for a sinner, we submit the following scriptures: “And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.” (1 Sam. xii. 19.) Now, if Samuel had no right to pray for those wicked, miserable sinners, he would have acted very wickedly in so doing. But hear his own words: “Moreover, as for me, God forbid

that I should sin against the Lord in *ceasing* to pray for you." (1 Sam. xii. 23.) The prophet, therefore, instead of considering it wrong to pray for them, felt that he would be acting very wickedly if he "ceased" to pray for them.

"Pray for them which despitefully use you and persecute you." (Matt. v. 44.) This is the language of Christ himself, the great teacher. Who can be a worse sinner than one who despitefully uses and persecutes a Christian? But, according to the teaching of Christ, the Christian is under obligation to pray for all such.

"I exhort, therefore, that first of all, supplications, prayers, and giving of thanks be made for all men." (1 Tim. ii. 1.) These words cannot be misunderstood by any honest inquirer after the truth. Yet, according to their clear and unmistakable import, Christians are to pray for *all* men—for liars, drunkards, murderers, thieves. Many similar passages could be presented, but these are sufficient. If, then, we have not proved that a sinner has a right to pray for himself, and that a Christian has a right to pray for him, surely words can have no meaning. Whence, then, comes this objection to prayer? Surely it must be the result of human pride, or the



invention of the devil. It has no place in the word of God, nor should it receive the least countenance from good men.

(3) *The reasons why we should pray.*

To assign all the reasons which might be given for the performance of this duty, and to elaborate them, would extend this chapter beyond proper limits. We will, therefore, present only a few of the more prominent, and will do that as briefly as practicable.

(a) Prayer is a natural and reasonable act.

The first feeling of the mind, and the natural expression of that feeling in any alarming emergency, is an act of prayer to God. (See Jonah i. 5, 6.) It is both natural and reasonable, for man is not an independent being; he is created by another, and he is altogether dependent on his Creator. It is, then, just as natural for man to pray as it is for weakness to lean upon strength, and for ignorance to trust to the guidance of wisdom.

(b) God has expressly commanded us to pray.

The Saviour declares, "Men ought always to pray, and not to faint." (Luke xviii. 1.) Paul exhorts, "I will therefore that men pray everywhere, lifting up holy hands." (1 Tim. ii. 8.) Testimonies to this effect might be almost indefinitely multiplied. (See Eph. vi.

18; Phil. iv. 6; Rom. xii. 12; Col. iv. 2; Matt. iv. 9.) The great God, then, who made heaven and earth, and before whom we will all stand in judgment, positively requires this duty.

(c) It is necessary to salvation.

Of course we do not include infants and idiots in this remark. But if a sinner who has arrived at the years of responsibility can be saved without prayer, we know not where the scripture can be found which authorizes such a belief. It is not absolutely needful to salvation that a man should *read* the Bible, for he may have no learning, or he may be blind. Nor is it indispensable that a man should *hear* the public preaching of the gospel, for he may live where it is not preached, or he may be bedridden, or deaf. But the same thing cannot be said in regard to prayer. It is absolutely necessary that he should pray. Others may pray for him, and it is right that they should do so, but he must pray for himself, or he never can be saved. There are some things which cannot be done by proxy. No man can get the alphabet learned for him by another. No man can eat, drink, or sleep by proxy. It is just so with prayer that saves the soul, it must be offered by the person himself, else he will inevitably be lost. God gives

many blessings indiscriminately to good and to bad men, but pardon and salvation are promised only to those who pray.

(d) It is the surest sign of a Christian.

In this respect all the children of God on earth are alike. From the moment there is any life and reality about religion, they pray. As the first sign of life in an infant when born into the world is the act of breathing, so the first act of men and women when they are "born again," is praying. The brief biographies that are given of the prominent men in Bible-times show that they were men of prayer. Christ himself has set his stamp on prayer as the best proof of true conversion. When he sent Ananias to Saul in Damascus, he gave him no other evidence of his change of heart than this, "*Behold, he prayeth.*" (Acts ix. 11.) A man may preach from false motives. A man may write books, and seem diligent in good works, and yet be a Judas Iscariot. But a man seldom goes into his closet and pours out his soul before God, unless he is in earnest.

(e) It is the true secret to eminent holiness.

Without controversy there is a vast difference among true Christians. There is an immense interval between the foremost and the hindmost in the army of God. They are

all fighting the same good fight, but how much more valiantly some fight than others. They are all doing the Lord's work, but how much more some do than others. They are all running the same race, but how much faster some get on than others. Now what makes this difference? There is but one answer—*prayer*. Some grow like the grass after the invigorating shower. They press on like Gideon—though sometimes faint, yet always pursuing. Every time we see them their hearts seem larger, and their spiritual stature taller and stronger. Others seem never to make any progress. They are born again, but they remain babes all their lives. They have got inside the fold, but there they lie down and get no further. They are pilgrims indeed, but pilgrims like the Gibeonites of old—their bread is always dry and moldy; their shoes always old and rusty; and their garments always rent and torn. Now, prayer is the chief cause of this difference.

(f) Prayer is the greatest power of which we can conceive, save God himself.

Nothing seems to be too great, too hard, or too difficult for prayer to do. It has obtained things that seemed impossible and out of reach. It has won victories over fire, air, earth, and water. Prayer divided the Red

Sea. Prayer brought water from the rock and bread from heaven. Prayer made the sun stand still. Prayer brought fire from the sky on Elijah's sacrifice. Prayer turned the counsel of Ahithophel into foolishness. Prayer overthrew the army of Sennacherib. Hence, well might Mary, Queen of Scots, say, "I fear John Knox's prayers more than an army of ten thousand men."

(4) *The different kinds of prayer.*

On this point we must be brief, for we have already occupied more space than we intended to appropriate to this chapter.

(a) *Private or secret prayer.*

This duty is not only sanctioned by the example of the prophets, the apostles, and the pious of all ages, and of Christ himself, but by express precept. The Saviour says, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. vi. 6.) This command, when taken in connection with the lives of the pure and good of all ages, and more especially in connection with the conduct of Christ himself in this particular, is sufficient to enforce this duty upon all Christians.

(b) *Family prayer.*

Some object to this duty upon the ground that there is no express command for it in Scripture. But this quibble (for it is nothing else) can be completely exposed by asking, Where is there a direct command for parents to feed, clothe, and educate their children? If it be replied that nature, reason, and the general obligation to "provide for our own household," imply these duties, may we not, with much greater propriety, assert that nature, reason, and the general obligation to "rule well our own house," and to "bring up our children in the nurture and admonition of the Lord," require us to set before them the example, and favor them with the advantages of family worship?

We have the testimony of the Scriptures that the patriarchs adopted household worship. Abraham, Jacob, and Job offered sacrificial worship in their families; and this form of worship not only derived its obligation from God, but received his special sanction and commendation. In speaking of Abraham, God said: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. xviii. 19.)

That the careful religious training of children is insisted upon under both the Jewish

and Christian dispensations, no one who is acquainted with the Scriptures will call in question. But this religious training cannot be given without prayer. As a Christian, and as the head of a household, every man is under obligations to do good to the utmost extent of his ability, and as family prayer would necessarily have a tendency to unite the hearts of parents and children in God's service, it follows that the duty is a plain, logical inference. From all these considerations, we conclude that family prayer, though not expressly enjoined by express precept, is yet a duty so manifest from the general principles of the gospel, the character of the Christian, the constitution of the family, and the general promises of God, that it must be of binding obligation on every Christian who is the head of a household.

(c) Public prayer.

On this point, only a remark or two need be made. Public prayer was a part of the Jewish service, under the Mosaic economy; nor is there any doubt as to its regular performance in the synagogues, at least from the time of Ezra. The same was sanctioned by the Saviour and his apostles by their frequent attendance upon the synagogue, and participation in the services. Such an exercise, too,



calls the people together, and engages the mind and heart so as to free them from many snares and temptations to which they would otherwise be exposed. It also tends to cultivate a more intimate acquaintance among the members of any particular communion, and greatly promotes the social virtues. In brief, it has a tendency to advance throughout society good order and morality, refinement and religion.



## QUESTIONS ON CHAPTER XXXI.

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QUESTION 1. Would a religion without prayer be adapted to fallen man?

2. Is this a universally recognized principle?

3. What is the first point of inquiry?

4. Give Dr. Webster's definition of prayer, and explain.

5. What does the martyr Bradford say of it? Explain in full.

6. Is it the mere posture of the body? Show why not.

7. Is it simply the expression of the lips? Show why not.

8. Does it consist in "excellency of utterance"? Show why not.

9. (a) Show that it must be in the name of Christ. Explain and illustrate.

10. (b) Prove that it must be in humility. Show how the Saviour enforced this sentiment.

11. (c) Prove that it must be in submission. Illustrate in the case of Paul; also in that of David.

12. (d) Show that it must be in faith. Give scriptures and explain.

13. Have objections been made to prayer? Give *first* and explain; *second* and explain; *third* and explain.

14. What can you say of all these objections?
15. What is the second point of inquiry?
16. What do the Scriptures teach on this subject?
17. Has a sinner a right to pray for himself? *First.* The case of Saul. *Second.* The publican. *Third.* The thief on the cross. *Fourth.* The case of Simon.
18. Have Christians a right to pray for sinners? Give the scriptures quoted—Samuel, the Saviour, and Paul.
19. What is the origin of these quibbles?
20. What is the third point of inquiry?
21. (a) Show that prayer is natural and reasonable.
22. (b) Prove that we are commanded to pray.
23. (c) Show that it is necessary to salvation.
24. (d) Prove that it is the truest sign of a Christian. Illustrate.
25. (e) Show that it is the secret to eminent holiness. Explain.
26. (f) Prove that it is the greatest power of which we can conceive, save God himself. Give instances of its power.
27. What is the fourth point?
28. (a) Show the necessity of private or secret prayer. Give illustrations.
29. (b) Prove the necessity of family prayer.
30. (c) Show the reasons for public prayer.

## CHAPTER XXXII.

### ANGELS.

THE word *angel* is from the Greek *an-gel-os*, and signifies, primarily, not a *nature*, but an *office*. It means a *messenger*, or one sent on an embassy. But the term is generally used in Scripture to denote a superior order of intelligences.

There are several points connected with this subject which we propose to consider briefly.

#### (1) *The existence of angels.*

All religions teach that there is a superior order of beings, denominated in our Scriptures *angels*, and this general belief is a strong argument in favor of their existence. The ancient Sadducees, perhaps, constitute the only exception, but it is contended by many that a large portion of this sect really believed in such an order of intelligences.

The Mohammedans, as their sacred writings testify, strongly believe in the existence of angels; and to the angel Gabriel they attribute very great power, asserting that he has

“ability to overturn a mountain with a single feather of his wing.” The angel Asrael they suppose is appointed to take the souls of those who die; and another angel, named Esraphil, they tell us, stands with a trumpet in his mouth ready to proclaim the day of judgment.

The heathen philosophers and poets were also agreed as to the existence of intelligent beings superior to man, as is shown by St. Cyprian, in his treatise on the vanity of idols, and from the testimonies of Socrates, Plato, etc. They were acknowledged under different appellations; the Greeks calling them *demons*, and the Romans *genii*, or *lares*.

The Bible, however, settles the question of their existence beyond a doubt. It is true there are those, even in this age, who attempt to explain what the Bible says on the subject of angels, by considering the language in a figurative sense. Thus, when holy angels are spoken of, we are told that nothing is meant but good principles or holy thoughts; and when unholy angels are mentioned, nothing is signified but evil principles or unholy emotions. But if the plain, positive declarations of the Bible do not prove the existence of such a class of intelligences, then language can have no meaning. Indeed, if the entire

Bible history of the existence and doings of angels is an allegory or figure, we may as well discard the whole volume of Revelation as an idle dream or a silly fable.

Now, as to when these angels were created, we cannot speak with confidence. Some contend that they were created when our "heavens and the earth" were made. For this opinion, however, there is no just foundation in the Mosaic account. Others think that angels existed long before the formation of our solar system, and the Bible, we think, strongly favors this opinion. (See Job xviii. 4-7.)

(2) *Their nature and order.*

Angels are called in the Scriptures "spirits." The Greek word is *pneu-ma-ta*. (See Heb. i. 14.) This word is also used to designate the souls of men when separate from the body. (See 1 Pet. iii. 19.)

Though it is now, perhaps, a universal opinion that angels are of a spiritual and incorporeal nature, yet some of the Fathers, misled by a passage in Genesis, where it is said, "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose," imagined them to be corporeal and capable of sensual pleasures. (Gen. vi. 2.) But this

conclusion is based upon a very erroneous interpretation of the scripture referred to, for "the sons of God" were the descendants of Seth, and "the daughters of men" were the progeny of Cain.

The generally received opinion is, that though in their normal condition they are incorporeal, yet they have the power, by God's assistance, of assuming bodies and of appearing in human shape. As proof of this, they often, in Bible times, appeared in bodily form and spoke to men. They also ate food and lodged in houses. (See Gen. xviii. 8; xix. 3.) But while this is true, they acted, in other situations, very differently, passing through stone walls, appearing and disappearing at will. (See Acts xii. 7-10; Num. xxii. 31.)

That there are different orders of these "spirits," there can be no doubt. The Scripture appellations prove this, for the epithets are archangel, thrones, dominions, principalities, powers, etc. (See Jude 9; Eph. i. 21.) The Jews reckon four orders or companies of angels, each headed by an archangel; the first order being that of Michael, the second of Gabriel, the third of Uriel, the fourth of Raphael. But there is no authority from the Scriptures for saying that there is more than one archangel. The term occurs but twice in

the New Testament, and in both instances it is used in the singular number. (See 1 Thess iv. 16; Jude 9.) Thus the term is evidently restricted to one person, or being—called “Michael, one of the chief princes,” and “the great prince.” (See Jude 9; Dan. x. 10; xii. 1; Rev. xii. 7.) The Bible is also explicit as to the two kinds or classes of angels—holy and unholy, or unfallen and fallen. (See Jude 6; 2 Pet. ii. 4; John viii. 44.) From these scriptures we learn that the sinning angels left their original habitation, and are now dwellers in the regions of despair. They also teach that the devil “abode not in the truth,” which can be interpreted only by admitting that he was once in it. When these angels sinned, and what caused them to do so, we, of course, cannot say, for the Bible is silent upon both of these points. That they were under law, is clear from the fact that they sinned; and if under a law which it was possible for them to violate, they must have been in a state of trial and accountability. With these facts before us, we see no more difficulty in accounting for their fall than for the fall of man, except that no foreign tempter could have seduced them. Here the question may be asked, How could they fall into sin without being tempted? And how could they be

tempted, when, as yet, there was no evil in the universe? These are difficult questions to answer, but the Scriptures settle the matter so far as the *fact* is concerned—they did sin, and they sinned without the agency of an extraneous tempter. The best solution, perhaps, of this difficulty is found in the assertion that the *possibility* of sinning is essential to a state of accountability.

As has been stated in a previous chapter, the angels had no federal or representative head. *Each stood or fell for himself alone.* And in response to the question, Why has no provision been made for their recovery? the only answer that we have ever seen is about in these words, “God has seen fit thus to do.” We admit that whatever God sees proper to do is right, and we should bow submissively to his will; but, then, we must likewise admit that “the judgments of the Lord are true and righteous altogether.” (See Ps. xix. 9.) There is, therefore, a reason, and a sufficient one too, for a refusal to make provision for them. What is that reason? The author feels that he is upon delicate ground, but at the risk of incurring criticism, he ventures to answer the question, and in a way, too, which is entirely original so far as he is concerned. Each angel, as has been said, had a *personal*



trial. No federal head, as in the case of the human family, represented the angelic race. A single representative, therefore, could not secure their felicity, or involve them in ruin. One being—Adam—did have that power with the human race, consequently, in the “Covenant of Works,” not one of Adam’s descendants had a *personal* trial, in the sense in which we are now using that term. To give that *personal* trial after the fall, an atonement was indispensable. And if, after this *personal* trial, man fails, there is no other remedy—“there remaineth no more sacrifice for sins.” (Heb. x. 26.) In this particular, therefore, man has had secured to him no more than each angel possessed—a *personal* trial. There is, then, no more difficulty in understanding why God has made no other provision for fallen angels than that he has made no other provision for fallen men than the atonement. God, therefore, has made no difference in this particular, between angels and men, for a *personal* trial has been afforded to both classes. He can, then, with as much justice damn the fallen angel as he can the unrepentant sinner.

(3) *Their employments.*

On this point we are not left in ignorance, for the Bible comes to our assistance. The two classes—holy and unholy—are, of course,

engaged in different employments. Of the latter, the following statements may be made:

(a) They exert an evil influence over the minds and hearts of men.

“For we wrestle not against flesh and blood, but against principalities, and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Eph. vi. 12.) (See also Rev. xx. 7, 8; 2 Thess. ii. 9, 10; 2 Cor. ii. 11; 1 Pet. v. 8.) From these scriptures we learn that these wicked angels are endeavoring, by diligent and persevering effort, to destroy the souls of men; but for our encouragement, be it known, that they can go only the length of their chain. They can *tempt*, but they can not *coerce* us to sin, and we are told to “resist the devil and he will flee from us.”

(b) They are sometimes permitted to afflict the bodies of men.

A forcible illustration of this is found in the history of Job. Satan was the agent by whom he was grievously afflicted with disease. (See Job i.)

We learn the same from the many diseased persons in the days of our Saviour. It has been alleged, it is true, that these persons were not really and literally possessed of devils, but they were afflicted with epilepsy,

palsy, madness, etc., and that they were *figuratively* said to be "possessed of devils." But until it can be proved that diseases can *talk* and *walk*, we will never yield the point that these were evil spirits. Indeed, to conclude otherwise, is to admit that the sacred historians were either deceived themselves, or intended to deceive others.

(c) They possess great sagacity—know when and where to exert their strength and influence.

This position is fully sustained in the temptation of our first parents in the garden of Eden, and also in the fiery trial to which the blessed Saviour was subjected in the wilderness and upon the pinnacle of the temple. How adroit, how opportune, how earnest were the arguments presented in these cases! Their constant employment, then, is to do mischief. They are miserable themselves, and their great purpose seems to be not only to make *hell*, but the *world*, a place of unmitigated sorrow and woe.

Of the good angels, the following are some of the characteristics:

(a) They are possessed of great activity and power.

"Bless the Lord, ye his angels, that excel in strength." (Ps. ciii. 20.) It is true they

derive their strength from God, but he has endowed them with astonishing power. The destroying angel smote the first-born in the Egyptian families; and some of the most signal judgments of God have been executed by angels. An angel destroyed, by means of a pestilence, seventy thousand men of Judah and Israel in the space of three days. Also, an angel smote in the camp of the Assyrians a hundred and four-score and five thousand men in one night. With what rapidity, too, do they move. When Daniel commenced his prayer, the angel Gabriel was commanded to fly swiftly from heaven, and before the supplication was closed, he touched Daniel, "about the time of the evening oblation."

(b) They minister to the saints.

Angels delivered Lot from Sodom, Jacob from Esau, Daniel from the lions, the Hebrew children from the fiery furnace, Peter from Herod and from the Jewish Sanhedrim, and the nation of the Israelites successively from the Egyptians, Canaanites, and Assyrians. Angels instructed Abraham, Joshua, Gideon, David, Elijah, Daniel, Zachariah, the Virgin Mary, and the apostles. They also comforted Christ in the garden of Gethsemane, the apostles and their companions after the resurrection, Paul immediately before his ship

wreck, and the Church universally by the testimony and instruction given in the revelation of St. John. And the Bible says, generally, "They are ministering spirits, sent forth to minister for them that shall be heirs of salvation." (Heb. i. 14.)

It was a favorite opinion of the Christian Fathers that every individual is under the care of a particular angel, who is assigned to him as a protector and guide, called a "guardian angel." The Jews (except the Sadducees) entertained this belief, and so do the Mohammedans, but there is not a single passage of Scripture, when properly interpreted, that will authorize such a belief. The passages relied on (Ps. xxxiv. 7; Matt. xviii. 10) most assuredly have no such meaning. The former teaches simply that God employs the ministry of angels to deliver his people from affliction and danger; and the latter means that the infant children of believers, or the least among the disciples of Christ, whom the ministers of the Church might be disposed to neglect, are in such estimation in God's account, that angels do not think it beneath their dignity to administer to them. But not a word is said of the *personal* assignment of angels to *individual* cases. In this connection it is not out of place to state, also, that the Romish

doctrine of the "worship of angels," is without the shadow of foundation in the word of God.

(c) They convey, at the death of the bodies, the souls of the saints to the mansions of bliss.

This fact is beautifully illustrated in the history of Lazarus. The record is, "he was carried by the angels to Abraham's bosom." (See Luke xvi. 22.) It is a historical fact, too, that many prominent Christians have been heard to say that they saw angels hovering over their dying couches. Why, then, should we look upon death with such horror? Let the veil be removed that hides from our view the invisible world, and we should see, in the presence of every dying Christian, angelic bands, with the sweet melody of heavenly harps, commingling with the sobs and groans of weeping friends, and softly whispering, "Sister spirit, come away."

(d) They will assist in the work of the final judgment.

The Bible teaches that the Lord "shall send forth his angels with a mighty sound of a trumpet, to gather together his elect" from the four quarters of the earth, and by them shall all the saints "be caught up to meet the Lord in the air." They are, therefore, to be

assistant executors of God's wrath, for as the tares are gathered in harvest and burnt, so the angels will collect, in the end of the world, all offenders, and will cast them into a furnace of fire.

(4) *The number of angels.*

On this point the language of Scripture is not specific, but enough is said to justify us in believing that the number is very great—yea, innumerable. “The chariots of God are twenty thousand, even thousands of angels.” (Ps. lxviii. 17.) “But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an *innumerable* company of angels.” (Heb. xii. 22.) “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. xxvi. 53.) “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.” (Rev. v. 11.)

These scriptures (and other similar ones could be given) clearly indicate that the number of these heavenly messengers is immense. It is also a fact that the number of the fallen angels is very great. “And he



asked him, What is thy name? And he answered, saying, My name is Legion; for we are many." (Mark v. 9.)

Much more might be said upon this interesting subject, but enough has been given to enable the reader to form an idea of the nature, employments, number, etc., of these angelic intelligences. What a noble and exalted part are these celestial beings of the wonderful works of the great Creator! How glorious is their employment! How profound their adoration as they continually witness the beautiful and harmonious developments of love and power in the wide universe of God's creation and providence!



## QUESTIONS ON CHAPTER XXXII.

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- QUESTION 1. From what is the word angel derived?
2. What is the meaning of the word?
  3. How is it used in the Scriptures?
  4. What is the first general point of inquiry?
  5. Do all religions teach that there is a superior order of beings?
  6. What of the Sadducées?
  7. What of the Mohammedans? Explain in full.
  8. Did the heathen philosophers believe in the existence of such beings?
  9. By what names did they call them?
  10. What of the teaching of the Bible upon this point?
  11. How have men attempted to explain this matter?
- Show the absurdity of their views.
12. What are the theories as to the *time* when they were created?
  13. Which is the true one? Give proof.
  14. What is the second point of inquiry?
  15. What are the angels called in the Scriptures? Give the Greek word and explain in full.
  16. What was the opinion of some of the Fathers in reference to angels?
  17. On what scripture was this based? Explain and give the meaning of the passage.

18. What is the generally received opinion in regard to the nature of angels? Explain and give proof.

19. Are there different orders of angels? Give the proof.

20. What are the two kinds of angels? Give Scripture proof.

21. Do we know *when* the fallen angels sinned? Or why?

22. What is the true solution?

23. Explain in full why God has made no provision for fallen angels.

24. What is the third point of inquiry?

25. (a) Prove that the fallen angels exert an influence over the minds and hearts of men.

26. (b) Show that they are permitted to afflict the bodies of men.

27. (c) Prove that they possess great sagacity.

28. (a) Prove that the holy angels have great activity and power.

29. (b) Show that they minister to the saints.

30. What can you say in reference to "guardian angels"?

31. (c) Prove that they convey the souls of the saints to heaven.

32. (d) Prove that they will assist in the work of the judgment.

33. What is the fourth point of inquiry?

34. Prove that the number of angels, fallen and unfallen, is great.

## CHAPTER XXXIII.

### CREEDS AND CONFESSIONS.

THE word *creed* is derived from the Latin verb *credo*, which literally means “*I believe.*” It is, therefore, a definite summary of what is believed; a brief exposition of important points; a religious symbol.

The word *confession* is from the Latin noun *con-fes-si-o*, which means “*a confession*” or “*assent to.*” Hence, it means a formulary in which articles of faith are comprised; a Creed to be assented to; a Confession of Faith. There is a shade of difference in signification between the words *creed* and *confession*, for the former contains expressions only of religious belief on a *few* of the undisputed doctrines of the Bible so far as the Christian world is concerned, while the latter is more comprehensive—embracing *all* the doctrines of the Scriptures, as understood by the compilers of the Confession, and giving reasons in brief for that particular summary. Still,

in this article, for the sake of convenience, we will use the words synonymously.

On the subject of Creeds or Confessions, the Christian world is divided into two classes—Creed and anti-Creed. There are, therefore, only two points in this discussion, and we propose to consider them very briefly.

(1) *Arguments in favor of Creeds.*

In support of the necessity for, and the usefulness of, Creeds, we submit the following summary of arguments:

(a) The experience of all ages, in the Christian era, has found them to be absolutely necessary.

The apostles, even, with all their inspiration, and with all their miraculous gifts, were incapable of arresting the baleful influences of heretics. Men, calling themselves Christians, and professing to preach the religion of Jesus Christ, perverted the truth, and proclaimed “another gospel,” which he had not taught. In this exigency, however, the Apostle Paul directed the Churches not to be contented with a general profession of belief in the religion of the Bible on the part of those who came to them as Christian teachers, but to examine them, and ascertain whether their teaching was according to the “form of sound words” which they had been taught by

him. He also adds: "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 9.) Here is, in effect, an instance, and that by Divine authority, of employing a Creed as a test of orthodoxy. Now, just when this Creed was prepared, which was to be used as a criterion, we are not able to say, nor is it at all a matter of importance that we should know; and whether it contained three articles or thirty, the *principle* is the same. Indeed, as the careful Bible reader knows, such expressions often occur, as "form of knowledge," "form of doctrine," "form of sound words," "the first principles of the oracles of God," and "the principles of the doctrine of Christ." (See Rom. ii. 20; vi. 17; 2 Tim. i. 13; Heb. v. 12; vi. 1.) These expressions are without meaning unless they referred to an *embodiment* of the leading doctrines of Christianity—a Creed.

In addition, we have the Apostles' Creed, which is *now* used by millions of Christians, and which, to say the least, dates back to the early Christian Church. We also find that, in the second century, Irenæus prepared a Creed; and, in the third, Origen, Cyprian, etc., did likewise. These Creeds or Confessions, too, were more elaborate and minute than

those of earlier date. They were intended to bear testimony against the various forms of error which had arisen.

In the fourth century, we have a forcible illustration of the importance and necessity of a Creed. This Creed was formed at the Council held at Nice, A. D. 325, in which Arius was to be tried. He, as is known, held heterodox sentiments in regard to the divinity of Christ. Notwithstanding his heresy he asserted that he "could, and did, adopt as his own, all the language of the Scriptures in detail," concerning the person and character of the blessed Redeemer. Never, therefore, until that Council formulated a Creed in regard to this most important subject, could Arius and his followers be detected. The orthodox portion of this Council, after drawing up a Creed or Confession of Faith, embodying what they believed to be the teaching of the Bible upon this point, then called upon Arius and his disciples to subscribe to it. The heretics refused to do so, thereby acknowledging that they had been acting with duplicity. Hence, by the aid of this Creed, the Church was enabled to rid itself of these unsafe, yea, dangerous men.

The same course was taken by all the pious witnesses of the truth during the Dark Ages,

when, amidst the surrounding corruption and desolation, they found themselves called upon to bear "witness to the truth." The worst errorists then living professed to be governed by the Bible, and the only way to expose them was to ask their indorsement of "formulated doctrines"—Creeds or Confessions. And, finally, at the glorious Reformation from Popery, the friends of truth prepared their Creeds or Confessions, and in this way exposed the corruption which then existed.

From the foregoing, then, what is the inference from all this experience of the Church of God—an inference so universal and so uniform? It cannot be misunderstood, for its teaching is not ambiguous. Creeds or Confessions have really been the touch-stones of error—yea, the safeguards of the Church in all ages of the Christian dispensation.

(*b*) The adoption of a Creed is a duty which each denomination owes to all others and to the world.

Every man has his own views in reference to the cardinal doctrines of Christianity, Church government, etc., and if he is honest and sincere, he will not become a member of a denomination whose views in theology and Church polity wholly differ from his own solemn convictions. But how is he to ascer-

tain whether or not his own views and those of any particular Church are in accord? He cannot, without spending years, ascertain the doctrines of any *one* Church by simply hearing its ministers preach; and it would require a life-time, by that method, to ascertain what a *half-dozen* Churches believed, any one of which he might be thinking of joining. The only thing, then, that will meet the wishes of a candid, conscientious man, is a Creed or Confession of Faith, which formulates the doctrines of each denomination. And, severe as the language may seem to some, it is nevertheless true, that no Church has a right to ask an intelligent, conscientious person to join it if it is afraid or ashamed to publish its tenets to the world. There is not a political organization on earth that would have the effrontery to ask "a following" without making known its principles. Nor is there even a *secret* society that would attempt such a thing. It is true, the *ritual* of the latter is not published to the world, but the *principles* which they inculcate are printed, not only in their "manuals," but in circulars, and scattered broadcast. And we do not hesitate to affirm that, in all ages, those Christian Churches which have been the most honorably distinguished for their adherence to the simplicity of the gos-



pel, have been, not only most remarkable in their care in forming, but also for their frankness in avowing, their doctrinal Creed.

(c) A Creed is necessary in order to unity of sentiment and action.

Every denomination is a society, and in order that there may be unity in each ecclesiastical household, the members comprising it should "speak the same thing," and should be of "one mind." There is a *depth* of meaning in the question propounded by the prophet, "How can two walk together, except they be agreed?" (Amos iii. 3.) Can a body of worshipers, composed of Calvinists, Arminians, Pelagians, Arians, Socinians, etc., all pray, and preach, and commune together profitably and comfortably, each retaining the sentiments, feelings, and language appropriate to his denomination? Such a thing would convert the house of God into a miserable babel. How would it look to have in the same Christian household, those who believe in the divinity of Christ and those who reject that doctrine, those who believe in justification by faith and those who contend that man is saved by works, those who believe in the eternity of the punishment of hell and those who contend that there is no such a place? Such a heterogeneous mass would either have

to be perfectly indifferent to the great subjects on which they are thus divided, or else all of their intercourse must be productive of jarring discord. Such a discordant element might *talk* about Church-fellowship, but that they should really *enjoy* that fellowship which the Bible describes as so precious, and which the truly pious delight so much to cultivate, is impossible—just as impossible as it is for righteousness to have fellowship with unrighteousness, or for light to hold communion with darkness, or for Christ to maintain concord with Belial. (See 2 Cor. vi. 14, 15.) To prevent such a state of things there is but one way, and that is to formulate doctrines in the shape of Creeds or Confessions.

(*d*) An additional argument for Creeds arises from the fact that those who oppose them the most bitterly, are, as a general thing, latitudinarians and heretics.

Notice, it is not affirmed that the use of Creeds has *never* been opposed by individuals who were substantially orthodox, and even by orthodox Churches, for it is believed that a few rare cases of this anomaly have occurred under the influence of deep-seated prejudice. Nor is it intended, on the other hand, to deny that heretics have sometimes been extremely zealous in forming and maintaining the most

corrupt Creeds; for of this the early history of the Church furnishes many examples, and its later history shows the same thing. But we do mean to assert that, as a general thing, the most ardent and noisy opponents of Creeds have been those who held erroneous and corrupt opinions, and who, to shield themselves and their systems, have resorted to a tirade of abuse of Creeds, hoping thereby to present a good excuse for not publishing a system of doctrines which they knew could not stand the criticism of enlightened Christendom. They have preferred *verbal* statements which they can modify, amend, or deny, to suit their own convenience. No wonder, then, that all such oppose Creeds and Confessions. And, in brief, it is a historical fact which cannot be denied, that whenever a party has determined to abandon the grand old paths of orthodoxy, the first thing in the programme is to abuse "human Creeds," as they are called.

(2) *The objections to Creeds or Confessions.*

On this point we must be brief, for the strongest objections which can be urged, are, to say the least, exceedingly trivial. The following is a summary, and in the identical language, almost, of objections:

(a) The Churches which use Creeds make them, and not the Bible, a test of orthodoxy.

This position is based upon a false assumption, and, consequently, it is untrue. No denomination that uses a Creed, thinks that it is of any value, except so far as it comports with the teachings of the Bible. With it the Bible is the standard, and the Creed adopted is simply the truths of the Bible *classified*, as that denomination understands that blessed Book. And, by the way, is not that the best way to understand the Scriptures? We study Botany, Chemistry, Natural Philosophy, Geology, etc., by classifying the truths which pertain to those sciences respectively. In making the Bible, God pursued precisely the same course that he did in making the physical world—placed truths side by side, or in juxtaposition, which belong to different heads or departments; and in order to study them profitably, we must treat them just as we do the truths of nature—classify them. This can be accomplished *only* by formulating them as is done in Creeds or Confessions. Those who use Creeds, therefore, instead of making them the test, do the very reverse, for they make the Bible the standard, as they understand its teachings. When, then, a person subscribes to a Creed, in place of dishonoring the Bible, he pays *public* homage to it, for he is simply declaring, by that solemn act, what

he believes to be true—what he believes the Bible teaches.

(b) Creeds are necessarily tyrannical.

If it were not a serious matter, such an objection is enough to place a broad smile upon the face of all Christendom! Creeds, as intimated before, are interpretations of the Bible, just as State laws are interpretations of the Constitution. And the former are no more tyrannical than the latter. With those who have little or no respect for the Constitution, all laws founded thereon are tyrannical; but with those who have proper respect therefor, there is nothing even bordering on tyranny. There are, we are sorry to say, *ecclesiastical* as well as *civil* renegades, and all such have but little respect for any other standard of authority than their own views, and these they claim the privilege of changing to suit their own convenience. Creeds, then, which are sustained by the teachings of the Bible, are not one whit more tyrannical than the Bible itself. Hence, before any man can sustain the assertion that all Creeds are tyrannical, he must first prove that they are, in all their teachings, in direct opposition to the Scriptures.

(c) Creeds or Confessions are opposed to free religious inquiry.

This objection proceeds upon the hypothe-

sis, which is *not* true, that because a man believes a thing to-day, he will not only always adhere to it, but will refuse to make any additional investigation concerning the matter. The position is at war with the whole experience of every man—is not true in reference to science, history, or religion. The truth is, it is an arraignment of the moral integrity of all those who subscribe to Creeds or Confessions—proceeds upon the supposition that a man never thinks or investigates after he has once adopted a formulated system, or that if he does, he has neither the moral courage nor the honesty to correct an error. Now, as bad an opinion as we sometimes feel called upon to form of poor human nature, yet we are truly glad that we have never placed such an estimate upon the integrity and honesty of Christian men.

(*d*) Creeds or Confessions prevent Christian union and fraternity.

Such an objection, coming from the source it does, is enough to try the patience of almost any one, for those who make it (the Campbellites and the Baptists), are proverbial for their exclusiveness. Of all the denominations of Christendom, none are more illiberal in their views than those just mentioned. They, as a general thing, fraternize with no body of

Christians. They unchurch all others; and many in the Baptist Church believe that it is wrong for different congregations, though belonging to that denomination, to even commune with each other! O consistency, thou art a jewel! Now, if Creeds or Confessions prevent Christian fraternity, why is it that those who oppose them so bitterly, because they prevent fraternity, are not more fraternal? Judging the "tree by its fruits," with great propriety can the argument be turned against the anti-Creed Churches. Their exclusiveness, their want of Christian fraternity, is a powerful argument in favor of Confessions.

In this connection, however, we cannot resist the temptation to expose the utter want of integrity and fair-dealing in this whole affair by those who oppose Creeds. They are, to-day, the most complete sticklers for their religious tenets that can be found upon the face of the earth. It is true their Creed is unwritten (and the reason therefor is patent to every one), yet, to all intents and purposes, they have a Creed; and to it they cling with an undying devotion. As to the ecclesiastical farce which they attempt to perpetrate in this particular, by saying that the *Bible* is their Creed, we must be indulged



in the remark that they certainly fail, in their intercourse with other Christian bodies, to follow that standard very closely. The truth is, the assertion, on their part, that the Bible is their Creed, is mere braggadocio. The Bible is their Creed, but by whom interpreted? By themselves alone. How indefinite, too, is the claim! What would be thought of a political organization that would say, "the *Constitution* is our Creed"? Would not all other political parties say the same? Most assuredly they would. The party, therefore, that claims the Constitution as its platform, must tell the world what it understands the Constitution to teach. Then, when a Church says the Bible is its Creed, have we not a right to ask that Church what it understands the Bible to teach upon the great and fundamental doctrines of our religion?



## QUESTIONS ON CHAPTER XXXIII.

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QUESTION 1. From what is the word creed derived? Give the literal meaning.

2. What, then, is a Creed?

3. From what is the word confession derived? Give the meaning.

4. Is there a difference between the words Creed and Confession? Give it.

5. How are they used in this article?

6. How many points in this discussion?

7. What is the first point?

8. What is the first arguments in favor of Creeds? (a) Did the apostles feel the necessity for a Creed? What was the advice of Paul? What phrases occur in the New Testament which indicate that the apostles really had a Creed?

9. What can you say of the "Apostles' Creed"?

10. What evidence have we of Creeds in the second century?

11. Give a full account of the Nicene Council. When and where was it held? Explain in full the heresy of Arius. Show how his heresy was exposed.

12. How was it during the dark ages?

13. How about the Reformation?

14. What is the second argument? (b) Has every man his own views? Show in what way only a man can learn the views of a Church. How long would it require to learn the views of different Churches by hearing ministers preach? Do political parties and secret societies make known their principles?

15. What is the third argument? (c) Show that every Church is a society, and that its members should speak the same thing. Illustrate this point.

16. What is the fourth argument? (d) Answer in full, and show that the *want* of Creeds has done mischief. Explain and illustrate.

17. What is the second point?

18. What is the first argument against Creeds? (a) Explain and illustrate. Do we not classify the truths of nature? Should we do the same thing with the Bible?

19. What is the second argument? (b) Explain and amplify.

20. What is the third argument? (c) Answer and explain in full.

21. What is the fourth argument? (d) Show why such an objection comes in bad taste from those who make it. Which party is the more fraternal, the one using Creeds or the one opposing? Illustrate.

22. Show the fallacy of those who claim the *Bible* as their Creed. Explain and illustrate.









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